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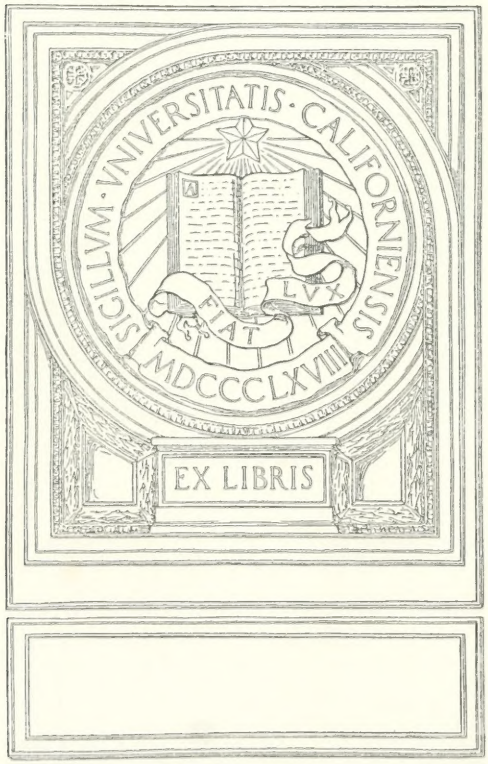

MEMOIR

OF

THE LIFE AND CORRESPONDENCE

OF

JOHN LORD TEIGNMOUTH.

—

IN TWO VOLUMES.

—

VOL. II.

MEMOIR

OF

THE LIFE

AND

CORRESPONDENCE

OF

JOHN LORD TEIGNMOUTH.

BY HIS SON,

LORD TEIGNMOUTH.

VOL. II.

LONDON:

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On his removal from India, just previous to the occurrence of those difficulties in which the Administration of his successor was involved, Lord Teignmouth perceived—and some years afterwards, in the concluding sentences of the Selections from his Journal, expressly acknowledged—the merciful direction of Divine Providence. Twice had he thus been rescued from the necessity of exertions beyond the strength of a constitution debilitated by unremitting labour and ill-health, and from which a sense of

personal honour and patriotic considerations would have prohibited him from withdrawing: and in each crisis, he had the satisfaction of reflecting that the abilities and energy of those to whose hands he had consigned the helm of affairs were commensurate with the emergency.

His homeward voyage was boisterous, and afforded him much of that "sublime delight" of which his poetical temperament was peculiarly susceptible. There was no species of enjoyment to the remembrance of which he recurred with more zest, than that of reading Ossian, during a storm at sea. It had been however, on one occasion, at this time not unattended with danger; as his ship was struck by lightning off the Cape, and much damaged.

Lord Teignmouth experienced in his own country a most cordial reception, both public and private. One of his first employments was, to engage a house, temporarily, in Stratford Place;—in compliance with the advice he gave to his Indian friends, not to fix their abode till after a year's residence in England, and then to select it in conformity to the Arabic maxim: "Seek a neighbour before you seek a house." His leisure was passed agreeably, in the society of his numerous friends: but he complains, in his correspondence, of the burden of idleness, and of the non-improvement of his time. He received much attention from Mr. Pitt, Mr.

Dundas, and other Members of the Government. Among those whose acquaintance he now for the first time formed, was that of the Rev. John Newton, the friend of Cowper, whose society he cultivated, and who was not an unfrequent guest at his house. Whilst residing in Stratford Place, Lord Teignmouth commenced the practice of assembling his household morning and evening for family prayer, and of reading a sermon to them on Sundays. It was not till during the latter years of his life that he added to the Morning Prayers the reading a portion of the Holy Scriptures, with some exposition.

The following Letter was written under the recent impression of delight he had experienced on seeing, for the first time, the Townley Collection of Statues, since removed to the British Museum. He always spoke of the effect, as having been equivalent to the discovery of a new sense; as India had afforded him no opportunity of ascertaining and cultivating his taste for the productions of art.

"DEAR HUBERT— "July 1, 1799.

"I was going to write to you yesterday, to tell you to hang yourself, for having left town without seeing the most curious and interesting sight in London—the collection of ancient statues belonging to Mr. Townley; and you may trust me, that no

modern statue can in any degree give an idea of the beauty and perfection of the ancient models. I had not an idea of the difference, until my eyesight convinced me of it.

"But I have a more melancholy tale to send you, comprised in the accompanying Letter from Barlow, of the 8th of February from Calcutta. You will see with affliction the assassinations of that monster, Vizier Ali; to which, Cherry, Captain Conway, a Mr. Evans, and young Graham, have fallen victims. I pity Cherry, and Mrs. Cherry, from my soul. Your nephew, you see, is safe, and does not appear even to have been in danger. When I reflect upon the repeated warnings which I received at Lucknow of the designs of Vizier Ali against my person—the opportunities which he had of effecting them before his deposition—those which he had afterwards, for I was three times in his presence almost unattended, and once particularly at Benares on my return—I see more reason than ever to be grateful to Providence for my preservation, which my own precautions could never have effected.

"We are all well; and going, on the 4th, to spend some days with Mr. Wilberforce at Battersea.—Shew the enclosed to George, but do not make it public. I thank God that we have lost no relations. —Our love to all; and believe me

"Affectionately yours."

In a Letter to the same relation, dated July 22d, Lord Teignmouth mentions his having been entertained by the Court of Directors:—

. . . . . .

"I dined with the Court, as I mentioned to you, on Wednesday last, after being speechified in full Court by the Chairman. By the way, he tired me, and the whole Court, by a tedious though flattering harangue. The Duke of Montrose, Lords Spencer, Elgin, and Hawkesbury; Messrs. Pitt and Dundas, Mr. Rose, &c. &c., were present; and I heard some most excellent singing, during the course of the dinner, by professional men. A man of the name of Leake, who is Clerk in the Excise, delighted me excessively: he has a bass voice, which for sweetness I never heard excelled; it is also of wonderful compass. Grace was performed by a *Non nobis*, and never heard I any thing more delightful: the company all stood up, excepting the Chairman, who is fixed, as far as depends upon his own locomotive powers. James would quote Virgil upon him:—

Sedet æternumque sedebit
Infelix. ——

"To-day I am to dine with Mr. and Lady J. Dundas at Wimbledon.

. . . . . .

The Directors had previously borne testimony to the merits of Lord Teignmouth's Administration, in the following Resolution :—

"That the thanks of the Court be given to the Right Hon. Lord Teignmouth, for his long, able, and faithful services in India ; and particularly for his distinguished merit and attention, in the administration of every branch of the Company's Affairs, during the period in which he held the office of Governor-General."—*Political Letter*, May 15, 1799.

The Directors of the East-India Company might well be satisfied with their late Governor-General ; who, having devoted twenty-six years of his life, involving the sacrifice of his health, to their employment, never applied to them for that compensation to which he was justly entitled, and to which the moderate amount of his income afforded an additional claim : and they were too ready to avail themselves of his well-known moderation, to originate any other recognition of his eminent services than a recorded formal acknowledgment.

Lord Teignmouth thus alludes, writing to his friend Anderson, to the first symptoms of a disposition to investigate his conduct in the Lucknow affair, which led to no result :—

"With respect to Mr. M. A. Taylor's motion, although I am far from wishing the celebrity of a public attack upon my conduct, I cannot blame him, or any Member of Paliament, for calling the attention of the House to a measure of such magnitude as the Revolution at Oude. It will give you pleasure to learn that the Court of Directors have not only expressed a general and strong approbation of my Administration in India, but a most comprehensive and marked eulogium on the Oude business, with the concurrence of the Indian Commissioners."

We are carried back to the calamitous sequel of the dethronement of Vizier Ali, by a Letter written to a modest but distinguished member of the Indian Service, who had held the important and responsible office of Persian Translator to the Government during Lord Teignmouth's Administration, and had accompanied him to Lucknow—the confidential friend to whose judicious consideration Lord Teignmouth had referred his more important Public Minutes; afterwards, during many years, Director of the East-India Company.

"TO N. B. EDMONSTONE, ESQ.

"MY DEAR SIR— "London, Sept. 16, 1799.

"Accept my thanks for your obliging and interesting Letter of the 18th of May. The events which have occurred since my departure from India have indeed been momentous; and I cannot reflect upon them without congratulating myself on having escaped scenes of continual perplexity and horror; whilst I sincerely rejoice that the administration of my successor has equally tended to promote his own reputation and the interests of Great Britain in India. Poor Cherry's infatuation was most unaccountable; but the idea of assassination is so discordant to the feelings of a man of honour and resolution, which he most undoubtedly possessed, that the mind is hardly capable of suspecting it. He knew, however, from you and myself, the character of Vizier Ali, his depraved disposition, and that he was capable of any atrocity; and the intimation and injunctions of Lord Mornington ought to have had weight with him. I do from my heart lament his fate; and the more so, as I cannot but attribute it, in some degree, to the exertions of poor Cherry in assisting my measures. I had the misfortune, a few days ago, to be ushered into a room where Mrs. Cherry was sitting, and I scarcely ever experienced a more disagreeable

interview. I could scarcely speak to her, and her distress added to mine: her affections will long retain the pain of the wound which they have received. I now turn to more pleasing events—the termination of the war with Tippoo, and his death. These are events of incalculable advantage to the Company; and the rapid and important success of the contest proves the wisdom of the measures adopted to ensure it. That the same good fortune may ever attend Lord Mornington's Administration is my constant wish.—You have had your share in Revolutions.

. . . . . .

"I sent to you some time ago a Letter from my friend Tufuzzool, whom I shall ever remember with regard and esteem. He will, I hope, continue to write to me: and most happy should I be to take him by the hand in England.

"I see no prospect of the termination of the war; but I see, with infinite delight, the zeal and unanimity of the nation in supporting the contest with a foe whose object in warfare is devastation, and the subversion of all that is dear to society.

"I conclude with a most earnest wish for the capture or destruction of Vizier Ali. In the former case, I should have no hesitation in making him pay the forfeit of his crimes.

"Yours very sincerely."

"TO THE SAME.

"MY DEAR SIR— "London, Oct. 23, 1799.

"I have already replied to your long and interesting Letter of the 18th of May last, under date the 16th of last month. Since that time, we have received a succession of bad news, in the victories of the French in Switzerland: but 'the English are not,' as the old proverb says, 'yet in the cellar, although they have descended from their elevation in the garret': in plain English, the depression of the public mind is by no means equal to its former exaltation: and I trust with confidence in the zeal and patriotism of my countrymen for perseverance in the contest in which we are engaged, until we attain the desirable end of a secure and honourable peace. With respect to myself, I have all the comforts and happiness which I can or ought to expect in this world.

. . . . . .

"Yours very sincerely."

"TO WILLIAM WILBERFORCE, ESQ.

"MY DEAR SIR— "Stratford Place, Nov. 9, 1799.

"I had yesterday the satisfaction to see Mr. Owen*, safe returned from his Dutch Expedition: and his information was so interesting, that I most

* Late Chaplain at Calcutta.

heartily wished you had heard it. The details were rather different from those of a common campaign, such as the Commander-in-Chief would have given; as he very properly left the history of marches and counter-marches to those who ordered them. The object of his journey, or rather the motive of it, was Christian benevolence; and in this warfare his occupation principally consisted. You will be pleased, however, to learn summarily what he communicated;—that the Duke of York conducted himself with great regularity and propriety, exhibiting in his practice a sense of religion, and various acts of humanity: he was very popular. Mr. Owen lived with several officers of the Guards, and was witness to an uniform propriety of behaviour, great zeal for the Service, and perfect contentment under the fatigues and inconveniences attending it. He never met with one scoffer at Religion. Every scope was given to his own exertions; and he had full employment for his religious functions, particularly amongst the wounded, both officers and men. With the latter he mixed a great deal, and found no difficulty in restraining immoral habits by reproof and admonition: they appeared to receive his advice and attentions with satisfaction. The behaviour of the British troops was perfectly orderly: he neither saw nor heard of any instance of plunder by any of them, but universal

zeal for the Service, and good conduct. The hospitals were remarkably well attended, and the sick and wounded had all the comforts which their situation admitted; so that, upon the whole, although the object of the Expedition was not obtained, the officers and troops are entitled to the greatest praise and commendation. Their bravery and perseverance exceed all praise, and their character stands high with their enemies. To these striking and leading facts he added a variety of interesting details, which are too long to write. Taking the debtor and creditor statement of the Expedition, although we have not gained Holland, we have gained useful experience, and the Dutch Fleet; we have made a formidable impression on our enemies; and have probably restrained their exertions in other quarters. Notwithstanding the severity of the Service, the troops were not pleased with the orders to retreat: they would have advanced more cheerfully. In my opinion, the retreat and convention do great honour to our Commanders.

"We have not yet been able to procure a residence; and remain in *statu quo*—all well. We sincerely hope that you find benefit from the Bath waters. Lady Teignmouth joins me in best remembrance to Mrs. Wilberforce; and

"I am, my Dear Sir,

"Your obliged and sincere humble Servant."

"TO THE SAME.

"MY DEAR SIR— "Stratford Place, Nov. 29, 1799.

"The late Revolution in France puts me in mind of four lines I once read :

> Or, like men viewing at a distance
> Three persons thrown out of a casement:
> All they can do, for their assistance,
> Is, just to lend them their amazement.

I should, however, have reserved them for the next Revolution, which I think will ere long take place; for I am not disposed to think that the Five Hundred ruffians who have been deprived of power and expectations will lose their influence, or their turbulence—that the people of Paris will renounce the habit of Revolution—or that Buonaparte will find it as easy to preserve his controul over the Parisian military as over his troops in Italy. I fear, however, that the late topsy-turvy proceedings remove the prospect of peace. Nor do I think our winter prospects at home very comfortable. The price of provisions is great, and increasing; and the winter only begun. The rich must renounce some part of their luxuries, or the poor will starve. What ought to be done, we know; but what the rich will do, we doubt: they have warning sufficient, if they are disposed to receive it.

"Amongst the extraordinary occurrences to myself—I mention it for your private information—is an invitation from Mr. Martindale, in the name of His Royal Highness the Prince of Wales, to become a Member of the Club at Grafton House. I will *not* suppose the Prince's knowledge of it; nor will you suppose me capable of accepting of it:—

> Utcumque defecêre mores,
> Dedecorant bene nata culpæ.

Parva componere magnis: I will contrast the above with an anecdote of no fair hue—of a Church Clerk in London. I proposed to him the baptism of my boy at a church out of my parish. 'Then, Sir,' said he, 'if the Clergyman should ask you where you reside, there will be nothing in replying, In Bond Street.' I assured the accommodating gentleman that I was not disposed to lie anywhere, but certainly not in a church.—This was a Clerk!

"I have not seen Mr. Owen since I last wrote to you; but I will desire him to record his observations and reflections.

"We hope that you continue to mend, and that Mrs. Wilberforce and your babes are well. We join in best remembrances to them. My family, by the blessing of Providence, is well. Our friend Grant's interesting daughter, Charemile, was with us lately for three days; and I have seen none of

her age comparable to her. She is, I know, a favourite of yours. Excuse a brief Letter from

"My Dear Sir,

"Your affectionate and obliged."

Lord Teignmouth did not as yet fulfil his cherished purpose of settling himself in the society of his valued friends at Clapham; but early in the following year he removed to Exmouth in Devonshire, in the neighbourhood of which his brother and several of Lady Teignmouth's relatives resided. Here, in the spring of 1800, he commenced his "Memoir of the Life and Correspondence of Sir W. Jones"; a work which he undertook at the request of his friend's widow; and he felt bound, as he observes, by honour and inclination to fulfil his engagement. In the summer, he made, with his family, an extensive excursion; embracing a visit to Hawkstone, the seat of his friend Sir Richard Hill, with whom he was connected by marriage. Lord Teignmouth's correspondence at this period, especially with Mr. Wilberforce, refers principally to two topics, on which they both felt an anxious interest—the means of relieving the existing scarcity, and the important question of peace with France.

"TO W. WILBERFORCE, ESQ.

"MY DEAR SIR— "Exeter, Nov. 6, 1800.

. . . . . .

"The question of peace or war is too momentous to be answered, with four brats in the room with me: indeed, I do not pretend to be equal to the discussion of it. There are, however, some obvious reflections, which I shall give you as they occur. Considering the state of the country, including the dearness of provisions, and the discontent produced by it, we should look to nothing more than to a *secure* peace: it would be a great folly to make a peace that should leave us at the mercy of an enemy devoid of faith and principle; but it would be equal folly to hazard the prosecution of a war, in hopes of greater advantage, while the public are suffering under the pressure of dearth, and disposed to think the war the cause of it. I would not hesitate a moment to relinquish every conquest compatible with our security, to obtain peace: the terms 'advantageous' and 'honourable' must bend to necessity, and security alone ought now to be the object of our negociations. If we do not yield to circumstances, they will govern us. The Ministry will not brook the idea of reducing their hopes within these narrow limits; nor do I pretend to say that they can make peace, even upon these

terms. Unless, however, the present scarcity can be removed, the continuance of the war may, in my opinion, lead to most serious evils: they will, however, be submitted to with less reluctance, if the public are convinced that our only object is to obtain secure peace, and that every attempt has been made for that purpose. I give you my sentiments without qualification, although they much require it.

. . . . . .

"I am, my Dear Sir,

"Your affectionate humble Servant."

"TO THE SAME.

"MY DEAR SIR— "Jan. 24, 1801.

. . . . . .

"Feeling, as I do, that all things are directed by a Providence whose wisdom is as unerring as its dispensations are inscrutable, I am not disposed to view the present state of affairs in a gloomy light. I confess, however, my weakness, when I look upon my babes; and it requires some effort to check the apprehensions suggested for their temporal and eternal welfare, in the present disordered state of the world. I fear we are at present an instance of Solomon's observation, 'that righteousness exalteth a nation, but sin is a reproach to

any people'—of one part of it at least; and wish it were taken as a text in every pulpit throughout the kingdom.

. . . . . .

"My time is not unpleasantly, nor, I trust, uselessly occupied here; and a considerable portion of it is given to the benefit of the poor. It is impossible to find a more pleasant winter residence than Exmouth. I might, indeed, call it a summer station in the midst of winter. Lady Teignmouth, myself, and children, feel all the benefit of a mild climate and salubrious air. I cannot speak so favourably of it in summer, at least during such hot weather as the last. Lady Teignmouth unites with me in kindest remembrance to Mrs. Wilberforce; and I am,

"My dear Sir,

"Your sincere and affectionate humble Servant."

"TO HENRY THORNTON, ESQ.

"MY DEAR SIR— "Exmouth, Feb. 9, 1801.

"I am very happy to make my contribution to the important object of instructing Africa, and beg that my name may be inserted for an annual subscription of ten guineas. From a *ci-devant* Governor-General of India more liberality might be expected; but money-making was never my talent; I never understood or practised it.

"With every respect for the character and abilities of those who direct the Public Affairs, I cannot agree with them that a negociation should not be attempted. It is in vain to attempt to conceal what is obvious to all the world—that our situation calls loudly for peace; and although I am rather disposed to think that it is unattainable without sacrifices inconsistent with our security, it is of the last importance to satisfy the public mind, both of the disposition to procure it, and that nothing is left undone for that purpose.

"I may be somewhat old-fashioned in politics; yet my own experience proves the truth of the common axiom, that 'honesty is the best policy'; or, in other words, that in politics, as in common life, the plain direct road is the best and most secure. Let us not be ashamed to say, 'We confess our disappointments, we acknowledge our embarrassments, and we wish to put an end to them, and to the miseries of Europe, by peace;' accompanying the confession with a declaration, that we are not so far disappointed or embarrassed, as to want means and energy for the prosecution of war, if our enemies are resolved upon the continuance of it. It would be more dignified to make this confession, than to suffer it to be extorted from us. But it is the great misfortune of politicians, as well as individuals, that they cannot bring themselves to

acknowledge their failings, weakness, and disappointments; although there is more fortitude in it than in the bold arrogance which affects to despise misfortune and humiliation. As you are in the habit of seeing Mr. Wilberforce, oblige me by communicating these sentiments to him, with my best thanks for the Letter of the 30th of January: he ought to have received them from myself. The decision of the General Court on the abuse of patronage reminds me of an Order once sent to India by the Court of Directors, for reducing the salaries of their Servants, in the collection of the revenue, to a pittance below their necessary expenses; and for this special reason—*because they had other emoluments.* It was a license to help themselves as they could; and in this sense some understood it. All that now remains, is, for the Proprietors of India Stock—of whom I am not one—to present an Address of congratulation to the Court of Directors, on their emancipation from the obligations of duty, and the consequences attending the breach of it.

. . . . . .

"I am, my Dear Sir,

"Your sincere humble Servant."

From the following Letter, it appears that Lord Teignmouth's Indian reputation had once more recommended him to official notice; and that Mr. Wilberforce had, with Mr. Pitt's sanction, looked to him as a person qualified for a post in the new Administration, which could be no other than the Presidentship of the Board of Controul. The inference* is borne out by the recollection of the hints which dropped from Lord Teignmouth himself, that Mr. Pitt had manifested a disposition to invite him to a participation of Public Affairs, but that Lord Teignmouth had never encouraged his advances. Nor can it excite surprise, that at the age of fifty he should recoil from exposing a constitution overwrought and debilitated by ill health, to pursuits as foreign to his habits as they were arduous and laborious. He was reserved, by Divine Providence, for a career of usefulness far more extensive, more congenial to his feelings, and for which he was more eminently and exclusively qualified, than any lying within the sphere of official influence.

* It is with much regret that the author of this Memoir has been deprived of the opportunity of consulting, and perhaps enriching his pages with portions of the Letters addressed by Mr. Wilberforce to Lord Teignmouth during the extensive period of their correspondence: his friend, one of the Editors of the Life of Mr. Wilberforce, to whom they were lent, in reference to the publication of that work, having been unfortunately unable to return them.

"TO WILLIAM WILBERFORCE, ESQ.

"MY DEAR SIR— "Exmouth, Feb. 16, 1801.

"I most sincerely thank you for your recollection of me, under the pressure of circumstances so deeply interesting as the late change in the Ministry; and I should have returned my acknowledgments sooner, but two of the five days since the receipt of your Letter are not post-days with us. My regret kept pace with my astonishment, at circumstances so unexpected and so undesired; and the aspect of affairs, before sufficiently gloomy, has acquired a deeper tinge, and prognosticates, I fear, further commotion in the political atmosphere. It is certainly remarkable—I hope not ominous—that union should have produced dissension; and at a moment when the greatest difficulties to the consolidation of England and Ireland appeared to have been surmounted, that the instruments by which it was effected should be disjointed and separated. The discussion of the question of Catholic Emancipation, if brought forward in Parliament, must be unpleasant to both *ins* and *outs*, and cannot, I fear, be avoided. My respect for those gentlemen who prefer the sacrifice of their stations to that of their honour and principles is much augmented; although I cannot but lament that the business was not previously arranged, so

as to avoid the occurrence of a question which has deprived the nation of their services. Events, however, so often baffle human expectations, that I am willing to hope, what I cannot foresee, that the change may produce beneficial consequences, and, amongst them, a secure peace.

"The *Noble Lord* to whom you allude is much obliged to you for thinking of him as a fit person to fill a very important office; nor will he deny, that your opinion, with the sanction of that of Mr. P——, excited some momentary emotions of ambition, and perhaps vanity; which reflection, however, soon taught him to suppress, and convinced him that the partiality of your friends has overrated his talents, and underrated his disqualifications. His abilities are moderate; and derive their principal use rather from industry, and good intentions in the application of them, than from their magnitude. He might, perhaps, be competent to fill without discredit the second situation in the office which you mention, but is wholly unequal to discharge the duties of its head. His habits are contemplative; and he is so deficient in the talents of a public speaker, that he could not speak with connection, on any subject whatever, before twenty people, for a quarter of an hour. The Parliamentary duty of the office is of itself, therefore, an insurmountable objection to his undertaking it, if an option were

given to him; nor should the contemplation of the most lucrative or honourable office in the kingdom induce him to become a Member of Parliament, *for various reasons.* This, My dear Sir, as far as I know him, is a fair character of his principles and abilities: he never would undertake any office without a conviction that he could perform the duty of it.

"In a Letter which I lately wrote to Mr. H. Thornton, I answered a question which you proposed to me, and begged the favour of him to communicate my sentiments to you.

"We do not think of leaving Exmouth before the middle of next month; and my principal object, after my return to town, will be, to find some place near the metropolis where we may fix ourselves, and give up our time to our children. At fifty years old, I know not how to employ myself better; and if I can do well what I propose, I think I shall materially consult their happiness. Lady Teignmouth begs her particular remembrance to Mrs. Wilberforce; and we both join in sincere wishes for yourself and family. The weather with us is rather gloomy, but, I trust, opportune and beneficial. The season appeared before rather too mild, and the vegetation was too forward.

"I am, my Dear Sir,

"Your affectionate and obliged

"humble Servant."

The following Letter from Marquis Wellesley invited Lord Teignmouth's attention to a plan, subsequently in part adopted, for the institution of a College for the education of the Civil Servants of the East-India Company at Fortwilliam.

"MY LORD— "Fortwilliam, Aug. 18, 1800.

"I have the honour to transmit to your Lordship the copy of a Regulation which I have lately passed in Council, for the improvement of the Civil Service of the East-India Company. The object of this law being of the utmost public importance, I feel a proportionate anxiety for the success of the Institution which I have deemed it to be my duty to found. I have requested the Chairman of the Court of Directors to communicate to your Lordship my private notes explanatory of the general plan of the Institution. If your Lordship should concur with my opinion on this interesting subject, your support will be given to the Institution in England in the most effectual manner, by a public declaration of your sentiments, either addressed to the Chairman or to the Court.

"No man can be better qualified to estimate the merits of an Institution calculated to remove the existing disadvantages and difficulties of the early stages of this Service, than he who has surmounted them with eminent distinction and honour. Your

Lordship's judgment on the law, which I have taken the liberty to enclose, will therefore be most important, in my consideration.

"I have the honour to be, My Lord, with great respect, your Lordship's most obedient and faithful servant."

Lord Teignmouth discusses at some length the subject referred to his consideration, in a Letter addressed to Mr. Grant. His opinion on some of the principal topics embraced in it may be gathered from the following passages, extracted from a rough and afterwards altered draft of the original:—

"MY DEAR SIR— "Exmouth, March 30, 1801.

"Agreeably to your request, I have the pleasure to communicate to you my sentiments on the new institution of a College at Fortwilliam. The reasons assigned for this establishment are founded upon the magnitude of the British dominions in India, the immense population included in them, the various and important duties of the different branches and departments of the Government, the peculiar and extensive qualifications requisite in the Servants of the Company for the due administration of them, and the want of a proper systematical education for teaching those qualifications,

from all which the necessity of the new Institution is argued and inferred.

"These reasons are very luminously exposed, and forcibly urged, by Marquis Wellesley, in his Notes; which contain much accurate information, extensive observation, and judicious reflection."

Lord Teignmouth having in some respects modified, in the sequel of his Letter, the general commendation expressed in these paragraphs, fully corroborates, by the results of his own experience and of that of Lord Cornwallis, Lord Wellesley's opinion on the defective qualifications of the members of the Service; whilst he remarks, that if the proportion of qualified Servants is little when compared with the exigencies of the Service, it is great when contrasted with the disadvantages under which they labour.

. . . . . .

"The administration of a Government constituted by prescribed regulations (if those regulations be duly enforced) may long proceed mechanically, and even beneficially. In the subordinate executive departments it must be mechanically constructed; but the vices, ignorance, and personal defects of the officers, although they may not stop its progress, will impede the springs of action, and the machine cannot be kept in order without

frequent repairs and renovation in part. It is also to be remembered, that the reputation of a Government is materially connected with the character of its ministerial officers; and that it may be exalted or depressed by their virtues or vices, notwithstanding a formal literal submission on their part to the regulations under which they act. If these remarks be true in general, they apply with great force to the situation of the Government in India. Consider the proportion of the officers employed in the Administration there to the population over which it acts —the extensive jurisdiction of a Judge, Collector, or Commercial Resident—the more important and solemn duty of the Judges of Circuits—the connection between the morals and the abilities of these officers and the happiness of the people and the prosperity of the country—the prosperity of the Company as dependent on them—and the just, though common remark, that the Government of India is founded on opinion. Consider, further, that the depreciation of the British character, from unavoidable causes, has been progressive; and this obvious conclusion will follow, that no care should be wanting, no means neglected, to ensure a constant succession of talents and qualifications for promoting the due administration, reputation, and permanency of the Government of India, and the happiness of the people; that in a Service where the selection

of officers is limited by fixed periods of service, and that selection restricted to a few only, the necessary qualifications should not be left to chance or discretion, if they can be promoted by any system or arrangement.

"The consideration of the specific objects proposed by the institution of the College at Fort-william will involve that of the necessary qualifications in the officers of Government. These are, moral and religious instruction, the acquisition of the languages of the country, and instruction in general literature, knowledge, and service.

"If the necessity of moral and religious instruction be admitted (and none will, I presume, deny it), if the influence of religious principles on the character of individuals and the happiness of society be granted, the importance of an Institution to teach and promote such instruction can nowhere be greater than in a country where the religious establishments are few; where the generality of the Servants of the Company are, from situation, deprived of the opportunity of Public Worship; where there is little religious intercourse and communication; and where there are so many impediments to religious practice and the cultivation of religious truths. The connection of sound principles with the upright administration of the affairs of the Company is too obvious to require particular notice.

Thus far may be remarked, that those who are not restrained by them from dishonesty will find evasions to secure themselves from the consequences of detection for malversations."

Referring to another stated object of the proposed Institution—the inculcation of economy—he observes:

"A fixed habit of personal economy will transfuse itself into public management, and, under the influence of good principles, will remove the temptations to peculation or breach of trust."

The study of the Native Languages and other requisites for the Service are distinctly considered. Dissenting from the opinion, that a knowledge of the customs and usages of the natives could be acquired in the College, Lord Teignmouth maintains that it must be gained by subsequent intercourse with the people.

"Good principles, good sense, zealous application, a knowledge of the languages of the country, and of the prescribed Regulations, are indispensable to the good government of the country. I do not deny that you will always want men of superior talents and information in particular situations—that every encouragement should be held out to

laudable exertion and improvement; but it is equally necessary to distinguish between what is necessary *for all*, and what is essential to a *few only:* if the application be too variously directed, the gain may not be commensurate to the time and expense.

. . . . . .

"I approve the separation of young men from the general mass of society, and their reception into a place where they may learn good principles, good habits, and useful knowledge. Compare the situation in the College with any devisable situation that may be assigned to them, for the first two or three years after their arrival in India; and no doubt, I think, can be entertained, that the chance of their acquiring useful qualifications, including sound principles and good habits, is much greater in one case than in the other. As a father anxious for the welfare of my son, I should rejoice that he had such an opportunity of fixing his principles and habits.

"I now come to the practicability of the plan. Its success must evidently depend, not only on the abilities and attention of the Provost, Vice-Provost, and Professors, but on the invariable attention of the Governor-General, as Patron and Visitor, the Members of the Supreme Council, and other superintending officers. Notwithstanding the temptation

held out to the Students, of a salary beyond their exigencies, I cannot conceive, if an option were left to them, that the generality of Servants would submit to the discipline and confinement of a College; and to subdue this and other principles of counteraction will require incessant care and vigilance, and great judgment in framing the rules of discipline. The superintending officers must feel an interest in the success of the Institution, or, like others, it will sink into an establishment of idleness. If Marquis Wellesley were himself to remain in India until the objects of the Institution were well advanced, my doubts would be removed; but both you and myself know individuals who would think their time and attention ill bestowed upon the College."

Lord Teignmouth, differing from Lord Wellesley on the opinion he had expressed in favour of a single College at Fortwilliam for the education of the Students of the several Presidencies, concludes his reflections with a tribute to the enlightened zeal of the noble projector of the plan referred to his consideration.

. . . . . .

"You have my sentiments as they come from my pen after an attentive perusal of the Marquis's Notes. I confess my reluctance to hint at any

limitations of a plan which does him so much honour; but your judgment will correct my opinion. I cannot conclude without applying the following Virgilian lines to him, as a deserved attribute of applause:—

> Tu regere imperio populos, Romane, memento;
> Hæ tibi erunt artes; pacisque imponere morem,
> Parcere subjectis, et debellare superbos.

"I am, my Dear Sir,

"Yours affectionately."

Lord Teignmouth quitted Exmouth in May of this year, intending to fix his residence in the neighbourhood of London; and meanwhile engaged a house, temporarily, in Portland Place.

"TO DAVID ANDERSON ESQ.

"MY DEAR ANDERSON— "Portland Place, July 24, 1831.

"Your Letter of the 20th reached me at the moment when I was writing the Preface to the Life of Sir William Jones; which, though it precedes a publication, is the last in composition: and hence you will justly conclude that my work is finished. As great part of it has been written without correction, I must revise it. If it amuses the public as much as it has me, I shall be well satisfied.

I should even be contented if it be allowed that I have not depreciated the character which, by unfolding, I meant to emblazon.

. . . . . .

"Your old friend Charles Grant has long been very ill, and is hardly now convalescent: he had an attack on his breast, and, after three months' diet and severe regimen, can only now whisper. He might have had the seat in the Bengal Council occupied by Udney, but he resisted all importunities. I lately carried two of his daughters to Cambridge; where I saw his sons, who have greatly distinguished themselves, and have now entered Lincoln's Inn.

. . . . . .

"I am yours affectionately."

CHAPTER XV.

RESIDES AT CLAPHAM—SOCIETY AND PURSUITS—NOMINATED JUSTICE OF THE PEACE—RECEIVES A CHALLENGE—CONTRIBUTIONS TO THE CHRISTIAN OBSERVER—THEOLOGICAL OPINIONS—ACTIVE INTEREST IN PUBLIC AFFAIRS—APPOINTED VICE-LIEUTENANT OF SURREY—PREPARATIONS AGAINST FRENCH INVASION—ORIGIN AND FORMATION OF THE BRITISH AND FOREIGN BIBLE SOCIETY—LORD TEIGNMOUTH APPOINTED ITS PRESIDENT.

In August of this year (1802) Lord Teignmouth took possession of a large and commodious house at Clapham, which he had purchased of Mr. Samuel Thornton. His chief inducement to the selection of this village as the place of his abode, was the prospect of enjoying the society of his numerous and most-valued friends—Grant, Wilberforce, Henry Thornton, and others, either residents or frequent visitors, eminent alike for piety and intellectual powers — who had long cherished the hope of uniting him to their number, and of associating him in the planning and execution of those vast schemes of beneficence which have blended the recollection of their names and examples with the best interests of the human race.

In the delightful and profitable social intercourse he now realised—in the exercise of enlarged hospitality—in literary pursuits—in the education of his children, and constant superintendence and participation of their amusements—in attention to the poor of a populous district, and in the management of charitable and religious institutions in the metropolis—Lord Teignmouth found ample occupation; whilst he added to his other employments that which he looked to from the summit of his Indian elevation as the highest object of his ambition—the office of Justice of the Peace. His inexperience of agricultural and horticultural matters, unfortunately, deprived him of much of the gratification which the appendage to his little demesne, consisting of twenty-two acres, could otherwise have afforded him; and he often declared, that his farm-yard, garden, and hot-houses, had caused him more annoyance than he had experienced in the whole course of his Indian Government. Perseverance in the practice of early rising and of riding several miles before breakfast, and the methodical distribution of his time, enabled him to embrace with zeal and assiduity the various opportunities of usefulness which now opened daily on his view.

"TO DAVID ANDERSON, ESQ.

"MY DEAR ANDERSON— "Clapham, May 7, 1802.

"There are few occasions on which I should receive a Letter from you without great pleasure; but the melancholy intelligence of poor Redfearn's misfortune has deeply affected me. Your Letter gave me the first notice of it; and I immediately wrote to him, though sensible at the same time that any attempt to administer consolation to him could have little success. I pointed out to him those sources from which I received the only alleviation which my feelings admitted under the loss of my own two babes; and if I should have failed in softening the asperity of his afflictions, he has my sincerest sympathy. I hope soon to hear from him; and shall be happy to learn that he and Mrs. Redfearn are more composed.

"Without any tendency to gloom or discontent, I cannot avoid looking forward to the calamities which must necessarily affect my remaining years, in the annual loss of my relations and friends, in the sickness of my children, and a variety of accidents to which we are all exposed after the age of fifty, and which I have now passed. But when I look back to the years which have elapsed, and compare my present situation, as to health and comforts of every kind, with my hopes and sufferings

in India, I feel only the sentiments of resignation and gratitude to Providence for undeserved blessings; and pray that those may ever be the predominant feelings of my remaining life. I have lately had a severe attack of my old bilious complaint, but my general health is established far beyond my most sanguine expectations. I am now, for the first time in my life, settled; and find nothing to regret or to want. My children are all healthy, and six of them in the house. I want little occupation. I most sincerely hope that your anxiety for your two children may soon be removed by their restoration to perfect health; and that you may long enjoy the blessings of healthy children, the greatest almost that parents can have. You may have heard of the death of our friend Tufuzzool Hossein Khan. I respected, and loved him: his superior abilities are well known; but I had an opportunity of proving his integrity, principles, and high sense of honour, which he possessed in a degree equal to any man I have ever known. He did not meet with the recompence to which he was entitled, from Saadut Ali; but he had the esteem and respect of all the world.—I missed seeing Mr. Hastings yesterday by five minutes. He is, I understand, in perfect health and spirits; and, as he purposes remaining some few days in town, I mean to call upon him.—Lady Teignmouth unites in

kind remembrance to Mrs. Anderson, and in every good wish for the happiness of yourself and family.

"I am, my Dear Anderson,

"Yours affectionately.

"P.S. I have this moment a most melancholy Letter from poor Frank. My heart bleeds for him."

"TO ABRAHAM CALDECOTT, ESQ.

"MY DEAR CALDECOTT— "Clapham, June 20, 1809.

. . . . . .

"Redfearn and Co. passed two days with me at Clapham. They have by no means recovered from the loss of their boy. Mrs. Redfearn is a very interesting woman, sensible and genteel, elegant in person, pleasing in countenance, and amiable in manners; and my friend Frank is lucky in his connection. They are, I conclude, at Cheltenham; where they mean to pass the summer, and to winter somewhere in England.

"Fletcher would do right to follow your advice: it is that which I constantly give to Indians. A man who has passed half his life in business cannot easily be idle and happy. Country occupations and society do not suit Indians in general, and they ought to feel their way. I am as domestic as most people, and can always employ myself in my library

or with my brats; but I would not answer for being comfortable at fifty miles from the metropolis. I found, however, no *tædium* at Exmouth, where I passed twelve months.

. . . . . .

"Persevere in your application for a remuneration: you have every right to it, upon the principle admitted by the Directors: but consistency is no more the character of that learned Quorum than of any other human composition.

"Lady Teignmouth joins me in compliments to Mrs. Caldecott; and I am

"Yours sincerely."

The two following Letters were written on the occasion of Lord Teignmouth receiving the challenge of a General Officer; who having failed in obtaining from him an apology for some grievances which he alleged to have received from him whilst acting in his official capacity as Governor-General, had adopted this method of seeking what he considered satisfaction.

"TO WILLIAM WILBERFORCE, ESQ.*

"MY DEAR SIR— "Clapham, Aug. 25, 1803.

"On my return from church on Sunday last, I received a Note, containing what you would not easily guess—a challenge! It was not from Mr. Pitt or Tierney, the only Sunday combatants whom I have heard of, but from a wrathful gentleman, who, having treasured up the resentment of seven years, chose to call me to account for something which I did in India. He brought Letters of recommendation to me there; and having very strong reason to believe him most unpopular, I told him so frankly, and that I should attend to no recommendations in his favour. He now requires my authorities for that opinion; but, as I could not name *all*, I was determined not to give him any particular name; and the consequence was, a *carte de défiance*. My answer to that part of his Note was as follows:—

"'In the public situation which I held in India, I am well aware that circumstances may have often occurred in which I was under the necessity of acting by the obligations of public duty, even where it might affect the feelings of individuals.

* The former of these Letters is docketed by Mr. Wilberforce, "Lord Teignmouth challenged on a Sunday."—The latter, "Challenge continued."

This was a matter of necessity, not of choice; nor will I presume to affirm that my judgment was not sometimes erroneous. Whenever such circumstances have been recalled to my consideration, I have reflected upon them, with every disposition to render justice to any individual whom I might have unintentionally aggrieved; and in this disposition, I have retraced the correspondence between us in Bengal, and the circumstances of my conduct to you there, without being able to discover any errors of judgment on my part, which might make an apology from me necessary. In this view, and from an anxiety that the grounds of my conduct should be fully and explicitly stated, as well as to afford you an opportunity of considering them, I have entered into the preceding detail. I shall not affect to misunderstand the intimation in your Letter. If I were governed by the rules of modern honour, I should still be of opinion that, even upon that principle, you have not the least right to call upon me for personal satisfaction. Acting in a public character, and from public motives, it cannot be expected that I should hold myself responsible to every man who might chance to be offended at my conduct. In your case, as I before said, I acted merely on the defensive;—I had no motive of enmity;—I did not seek for the occasion; it was obtruded upon me;—but, being compelled to act,

I sacrificed my own feelings to a sense of duty. Had my inquiry into your character been the consequence of my determination, it would not therefore at all follow that my conduct, in my circumstances, was wrong: but you have yourself declared that my opinion has not operated to the prejudice of your private character or professional pursuits. But though there may be no obligation upon me to enter further into explanation, I am not solicitous to conceal here what has long been a professed principle with me, that I hold it utterly unwarrantable, from any private resentment or point of honour, deliberately to attempt the life of a fellow-creature, or expose my own, in the commission of an act absolutely forbidden by the Law of God.'

"This was despatched to the gentleman yesterday afternoon; and I expect such an answer as a man of the world, and such a man of the world, will give. This business has occasioned some vexation, but a much larger proportion of trouble to me; far less of the first than, without the trial, I should have supposed. It is a consolation to me to feel that I did not find the least disposition to depart from my principles; and that I did not even feel the necessity of appealing to other important, but subordinate motives. The gratification is greater, because there was a period when I might have acted differently. I trust the trial will be of use to me; and, like all

other dispensations of the Almighty, is meant as an act of mercy to me. And I would wish, considering it in this light, to look upon the call which has been made upon me to declare my professed principles, as an additional obligation for adhering to them on all occasions.—The carriage is waiting; and I can only add the affectionate remembrances of myself and Lady Teignmouth to Mrs. Wilberforce, and that it will be a great pleasure to us to hear that you both, with your family, are well.

"In this business I chose Mr. Grant for my *second*.

"I am, my Dear Sir,

"Yours affectionately.

"P.S. The troops in and about Colchester amount to 30,000, exclusive of cavalry and artillery, ready to be brought into action on the slightest possible notice."

"TO THE SAME.

"MY DEAR SIR— "Sept. 3, 1803.

"You chide so gracefully, that I am almost tempted to provoke you to more of it. Not to keep you in suspense about an event in which I am sure you feel much interest, I will add my angry gentleman's answer. Without a word of argument, or any attempt to refute my observations, he kindly

encourages me to embrace an opportunity of putting him or myself out of the world, by informing me that other Governor-Generals and great men have not refused to give satisfaction, when called upon—that he applauds my pious sentiments—and wishes, for obvious reasons, that we may never meet in society. I really do not feel any fear at this intimation, which has closed our correspondence; but having done my duty, I leave the rest to the Almighty. This I most sincerely feel; and pray to God that I may ever make it the ground of my hope and reliance. My trials are little indeed, when I think how much I have tried the long-suffering and forbearance of my Creator and Redeemer.

"I am," &c. &c.

In the years 1803 and 1804, Lord Teignmouth's pen was much employed in supplying articles to the "Christian Observer," a valuable periodical, just established for the promotion of religious principles and objects. The first Editor was the able and indefatigable co-adjutor of Wilberforce in the great cause of the abolition of the Slave Trade—Zachary Macaulay. And its pages were enriched by the contributions of several eminent authors — Scott, Owen, Venn, Legh Richmond, Claudius Buchanan,

Pearson, Bowdler jun., Jowett, Drewitt, Hey, Henry Thornton, Bishop Heber, and many others *.

Lord Teignmouth's Papers contain a clear exposition of his theological opinions—of his views of their practical influence on the conduct—and of the temper and spirit in which they should be inculcated. Some passages illustrative of these various points will not be deemed irrelevant to the immediate objects of this Memoir.

The following extract comprises what may be considered the author's Confession of faith—a statement, as he represents it to be, of "the doctrines of the Church of England, as those which were delivered by Christ and his Apostles." He deduces it from the study of the word of God, to the exclusion of controversial writings, with which he professes himself so little conversant, that he acknowledges to have known little of Calvin or Arminius but by name, except from the pages of "The Christian Observer."

"There is an inherent depravity in man, which can only be subdued by the operation of Divine Grace;—that on this account he is estranged from God, until he is renewed by the sanctifying

* Babington's work on Education, Hodgson's Letters on America, and other valuable works, appeared originally as Papers in "The Christian Observer."

influence of the Holy Spirit;—that Christ our Saviour died for the sins of the world; and that we are redeemed and saved by His death, solely through faith in Him, to the exclusion of all merit from our own works or righteousness;—that, nevertheless, the only proof which we can give of our faith, is our obedience to the commandments of God and Christ, which are all comprehended in the injunction of love to God and man;—that, consequently, no faith can be sound or perfect which does not produce the fruit of a holy life. With this conviction, I endeavour, humbly depending on the divine assistance, to act in all things to the glory of God, and to live in charity with my neighbour; making the Gospel the rule of my conduct; and the conformity of my conduct to its rules, the test of my faith*."

In other Papers, the writer unfolds the various articles of Faith comprehended in the preceding summary. He dwells in the following animated strain on the doctrine of our Saviour's incarnation, and on the joy and consolation imparted by this amazing proof of divine love to the true believer.

"'What is man, that Thou art mindful of him; and the son of man, that Thou visitest him?' was

* Christian Observer, Vol. III. 19.

the pious effusion of the royal Psalmist, on contemplating the wonders of the visible creation. How would his astonishment, his rapture, his devotion have been excited, if he had seen the incarnation and sufferings of the Son of God, for the redemption of mankind! The magnificence of the orb of day attracts the admiration of the world, and his effulgence dazzles the eyes of all beholders: brilliant as he is, he is but the creature of the Almighty, appointed by Him to measure time, to diffuse warmth and light, to give vigour to life, and life to vegetation. But Jesus, the sun of righteousness, the true object of spiritual contemplation, was begotten of His Father before all worlds, dwelling in His glory from all eternity. His beams are the rays of divine mercy and benevolence, dissipating the gloom of sin, cheering the sinner's heart, kindling the flames of devotion in the pious breast; and, by their animating powers, recalling the dead to life, and reproducing the divine image, obscured and defaced by the pollution of sin.

"Is this the language of truth or of mystery? It is both. But God has spoken; and it is our duty to believe, to be grateful, and to adore. The world by wisdom knows not God; and we know no more of Him than what He hath thought proper to reveal of Himself. All creation is a mystery:

our birth, our life, our death, and the ways of Providence, are not less mysterious, to our finite understandings, than our resurrection from the dead, and the redemption of mankind through the atoning blood of a crucified Saviour.

"Behold here the malignity of sin, which could require so great a sacrifice! Behold the merciful love of God, which could provide it*!

"Blessed, thrice blessed, are those whom the Holy Spirit enables to see, in Jesus, as it were personified, the love of God reconciling man to Himself!—who rejoice in their salvation, through Christ, like a bird escaped from the snares of a fowler—like a child finding refuge in its parent's arms from impending destruction—or like a banished criminal restored to his country and the society of his friends! Such is the joy of a true believer in Jesus, when he compares the period of his estrangement from God with the consolations of his regenerate state. With passions subdued and affections spiritualised, inflamed with love for God and Christ, he finds all joy and peace in believing: he feels himself liberated from the chains of sin and death; and sees the portals of heaven unbarred for his admission, by the power of HIM who first rose from the dead, and brought life and immortality into the world. He

* "The Christian Observer," Vol. II. p. 131.

reposes in hope, but with humility; trusting solely in Christ, who he knows will not suffer one of those to be lost whom He hath given to Him. In this confidence, with all patience and gratitude, he prepares to attend the bridal feast of the Lamb, 'slain from the foundation of the world;' and assumes his wedding-garment, 'washed white with His blood.' —Believing, yet humble—animated, but not presumptuous—hoping, yet fearing—he lifts up his eyes and his hands to God and his Saviour; and, joining the chorus of the angelic host, exclaims, with pious rapture, 'Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever! Amen*.' "

In a Paper written in vindication of an "exclusive attachment to the Established Church," Lord Teignmouth, whilst combating some of the peculiar tenets of the Wesleyan Methodists, describes the genuine evidences of a state of salvation as consisting in the renovation and sanctification of man's fallen and corrupt nature by the Holy Spirit, evinced by the faithful fulfilment of the conditions of salvation.

* "The Christian Observer," Vol. II. p. 133.

"When we consider the extreme of credulity to which, on subjects unconnected with Religion, experience has repeatedly shewn that the human imagination may be carried; how easily people of warm conceptions may persuade themselves that they feel what they wish to feel; how much all internal feelings are liable to be produced, or to fluctuate, according to the state of the nerves and spirits, according to bodily health and constitution, according to the natural liveliness or slowness of fancy, according to the strength and sobriety or the weakness and hastiness of the judgment; we must regard it, I think, as an instance of mercy and loving-kindness in God, that He has not referred us, on the most important of all subjects, to internal impressions, which must, apparently, be so dubious and uncertain, and, according to their presence or absence, might excite groundless confidence or groundless despair.

"The Scriptures have given us a clearer and safer criterion. They refer us to solid facts—to a plain rule, which we cannot mistake but by our own fault. In various passages, they describe 'the fruits of the Spirit,' the disposition of heart, and the consequent course of life, which distinguish those persons who are in a state of salvation. Let a person examine his own heart and life impartially, as before God, and compare them with the

characteristic descriptions given, in the New Testament, of the righteous. If they agree with those descriptions, he may humbly entertain a just confidence that he is in a state of salvation: if they do not, he must conclude the contrary.

. . . . . .

"From these and numerous other passages of Scripture, which might have been produced, it is manifest that the standard, by which we are directed to learn, and may learn, whether we are in a state of salvation, is this—to examine, and judge fairly, whether *a fervent love, through faith, of God and our Redeemer, proving itself by the only true test, a life of habitual holiness, be the grand predominant principle which fills our heart and directs our actions.* If that be so, we are 'born again'; we live unto God and Christ—not to ourselves, the world, the flesh, and the devil; we are in a state of salvation; and the grace of God will maintain us therein, if we ourselves steadfastly labour to persevere, through His grace, in faith and piety and holiness, unto death. If any other principle than this be our ruling principle, or if we are balancing between this and any other principle, we are not in a state of salvation*."

* "The Christian Observer," Vol. II. p. 138.

The practical exemplification of the doctrines expounded in the preceding Papers is exhibited in two Papers signed "Asiaticus," 'giving—to borrow Mr. Wilkes's words*—an account of his friend Theophilus, whose exemplary conduct, in every detail of domestic and social life, is represented as leading Asiaticus, upon visiting him on his return from India, to consider with seriousness, and at length, by the blessing of God, to embrace, those Scriptural principles which were so beautifully exemplified in the conversation and deportment of Theophilus. These Papers, though anonymous, were understood to represent some of the steps by which the writer's own mind became deeply impressed with the importance and the beauty of Religion. Asiaticus, before he went to India, had known Theophilus, as a man sensible, lively, affable, generous, humane, but of a high and impetuous temper: he now finds him living on his estate as a country gentleman, and exhibiting a lovely picture of the graces of the Christian character. Asiaticus gives an interesting account of his friend's conduct and conversations. Some parts of the Paper would not apply to his Lordship, though it seems not unlikely that several interesting particulars were suggested by his own personal history; nor are the penitential acknow-

* "Memoir of Lord Teignmouth."

ledgments inconsistent with this idea, since, to the scripturally-enlightened and religiously-sensitive mind of the Christian, that absorbing love of the world and its pursuits, and that neglect of God and the concerns of eternity, which characterize the conduct of many who never learn to suspect their religious deficiencies, appear, even independently of flagrant violations of God's Law, just causes of grief and abasement. But whether or not Lord Teignmouth meant, under the character of Asiaticus, to portray some of the stages by which his own mind was led to those devout, absorbing, and renovating views of Religion which he describes, it is very certain that, under the character of Theophilus, he has unconsciously exhibited, in a most striking light, some of the peculiar excellencies of his own character. The very title of the Paper, which is, "The Nature and Effects of Christian Courtesy described," will remind every person, who had ever enjoyed even a casual interview with Lord Teignmouth, of that peculiar charm of his manners which so greatly adorned the doctrine he professed.'

Mr. Wilkes particularly alludes to the following delineation of Theophilus's character :—

" His deportment was so invariably courteous and kind ; his conversation, though serious, was so

free from gloom, so affable and cheerful; his whole demeanour was so graceful and engaging; that I never saw the character of a fine gentleman more strikingly displayed, than by him. Decorum, civility, and politeness, we expect, and usually find, in persons of a certain rank in life; but in him they appeared the expressions of innate benevolence. His complacency was without effort, the result of principle, the indication of a mind disciplined and composed; and although I knew that his thoughts were frequently occupied by business of urgent importance, which required intense consideration, I never saw him absent or embarrassed in society, or inattentive to conversation, to which, without any appearance of dictating, he often gave an improving and entertaining tone*."

Although the principal events of the life of Theophilus are wholly dissimilar from those of the writer, some of the incidents—the brawl requiring magisterial interference—the refusal of a challenge—and the exemplary and striking deportment of the Rector on the loss of his wife—are incidents suggested by his own recent recollection: whilst in the following passage, descriptive of the Rector, he evidently portrays the character of the excellent Pastor

* "The Christian Observer," Vol. III. p. 83.

whose friendship and ministry it was his privilege to enjoy, the Rev. John Venn:—

"Theophilus was delighted to discover in him a man of polished manners and elegant conversation, learned, judicious, and intelligent; and he courted an acquaintance with him, which was soon improved into an intimacy."*

The remarks in another Paper, "On the temper and spirit in which controversy should be conducted," were illustrated by the writer's own example, in the discussions in which, notwithstanding his aversion to polemics, and especially on religious subjects, he was himself compelled to bear a part, not unfrequently prominent, during twenty-five years of his remaining life.

"It may be proper here to add a few words on Controversy itself. Experience unhappily shews that there is something in the very nature of it which has a tendency to exasperate the mind, inflame the passions, stifle the emotions of benevolence, and substitute a spirit of wrath and enmity for that of Christian meekness, forbearance, and love. Few writers are sufficiently schooled in humility to peruse with temper, strictures upon their

* "Christian Observer," Vol. III. p. 211.

opinions and arguments; to weigh them candidly and dispassionately; or, what is harder still, though a duty, to acknowledge their errors. The offspring of our intellect is often almost as dear to us as that of our bodies. With this experience, which the writings of all ages have verified, how cautious ought every theologian to be, before he exposes his writings to the criticisms of the public! With what severity ought he to scrutinise his motives and probe his temper, lest, incautiously drawn into the vortex of controversy, he should make shipwreck of his faith! If zeal for Christ, and an anxious desire to promote the eternal happiness of his fellow-creatures, be the laudable motives which induce him to become an author, let him reflect, that he is liable to have his opinions discussed, his arguments contradicted, and his learning and talents perhaps arraigned and impeached. Let him, then, seriously ask himself, whether he is sufficiently armed with humility to undergo these trials without loss of temper? whether he possesses candour to admit the soundness of arguments which he cannot refute, or to be grateful for the rectification of his errors or ignorance? If his motives be such as he professes and supposes, no intemperance of his adversary, no censure of his opinions, should be able to extort from him an angry reply or querulous appeal; and an adherence to them should induce him

to acknowledge and correct any mistakes into which he may incautiously have been betrayed. But should he find his mind agitated by anger and vexation, or tinctured with malignity, he may conclude that the purity of his motives has not been such as to prove a sufficient preservative from yielding to the infirmities of his nature: and instead of answering his opponent under the influence of such disorder, he would act more in the spirit of a wise man and a Christian, by praying to God to compose the turbulence of his passions.

"But all who commence writers, or engage in controversy, cannot plead the pure and simple motive of wishing only to do good to others. It is now, as it was in the days of the Apostles—if some preach Christ of good-will, others preach Christ even of envy and strife. Upon such, I fear, my arguments will fail to make any impression. I must, therefore, commend them to God, sincerely pitying them, and deprecating the injury which they may occasion to the Christian community.

"It might be a useful rule for every controversial writer, before he publishes his work, to ask himself, 'What shall I think of this work in my dying moments? Is there nothing said in it which I shall then wish unsaid?'—It will be an awful consideration at the hour of death, that we have done mischief, which it is no longer in our power

to redress, and which may be felt by thousands yet unborn. How many have died with this burden upon their consciences!

"We are told by Supreme Authority, that 'every idle word that men shall speak, they shall give an account thereof in the Day of Judgment.' It behoves every man, but the controversialist in particular, to reflect on this solemn admonition, as a salutary restraint against every expression dictated by enmity, pride, envy, wrath, malice, or uncharitableness; nor ought any one to engage in controversy who cannot in a good measure controul these passions. The triumph obtained in a theological contest will avail little in the terrible Day of the Lord, when every secret thought, as well as every word, will be brought into judgment. The number, abilities, or rank of our admirers, flattering as it may be to self-importance now, will contribute nothing to our comfort. The dogmatism of learning, or the pride of sectarianism, will add in no degree to our future happiness. 'Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven.'—'Prophecies, they shall fail; tongues, they shall cease; and knowledge it shall vanish away;' but 'charity never faileth.' "*

* "Christian Observer," Vol. III. p. 145.

It is gratifying to perceive in Lord Teignmouth's writings at this time his confirmed attachment to the doctrines and discipline of the Church of England, the result no less of his observation of the practical effects of the Establishment than of study. For so little had he enjoyed the opportunity of seeing the theory of an Establishment practically exemplified in India, that when he arrived in England he scarcely knew, as he acknowledged, the difference between Church and Dissent. When in Exmouth, the year after his return, he was in the habit of attending the Service of the Church in the morning, and that of a Presbyterian place of worship in the afternoon. His views had since altered: and he would never be induced, by curiosity or by any other motive, to enter the threshold of any place of worship not belonging to the Establishment.

An instance of Lord Teignmouth's steadfast adherence to his principle occurred on the occasion of the celebrated Robert Hall preaching at Clapham. Neither his own curiosity nor the seductive example of his friends could induce him to be present. And he assigned, as one reason of resisting the temptation, that his resorting to a place of worship not belonging to the Establishment, where sound doctrine might be delivered, might induce his servants, or others whom his influence might affect, to

follow preachers in whom even that essential qualification was wanting.

Lord Teignmouth was no unanxious observer of the state of Public Affairs, at a period when the apprehension of French invasion was yet rife, or inactive contributor to the patriotic efforts which the emergency called forth. His political opinions coincided, in the main, with those of Pitt: and he took his part in electioneering struggles—in which either his friends were engaged, or the Constitutional principles he advocated were at stake—in Middlesex, Surrey, Southwark, and Yorkshire. His pen was busy on these occasions; and he composed several of the fugitive pieces circulated in the first of these contests. His loyal and patriotic appeals were distributed in the shape of Addresses or Dialogues, serious and comic, in prose and in verse; and his friend Mr. Henry Thornton sometimes supplied the topics. His meditations usually acquired the form in which they appeared, in his walks to London; where, after dining at a lobster-shop, he committed them to paper, and forthwith carried them to the printer. Of these productions, which filled a drawer of his writing-table, one alone has been preserved, "An Address to the People of the United Kingdom of Great Britain and Ireland," (1803,) which obtained an extensive circulation.

But Lord Teignmouth was destined to a more prominent share in the public proceedings and defensive measures which now indicated the awakened spirit of the nation. The Earl of Onslow had been suddenly incapacitated, at a conjuncture at which his services were particularly needed, from the discharge of his duties as Lord-Lieutenant of the county of Surrey, by a paralytic seizure. Having lost the faculty of speech, he immediately intimated, by writing, his wish that Lord Teignmouth should be requested to act as his Deputy: and His Majesty sanctioning the arrangement, Lord Teignmouth having given his consent, was, on the 20th of September 1803, appointed Vice-Lieutenant of Surrey.

The period was critical. Lord Teignmouth partook in the general anticipation of Buonaparte's invasion. In a Letter to Dr. Cornish, August 31, he observes:—

"What do you think of Monsieur Buonaparte? My opinion is, that he will risk some thousands of his satellites in an attempt upon us; and if he *could* have landed 40,000 two months ago in Kent or Essex, they might have come nearer to London than double that number will be now able to do. The metropolis and its environs, if my calculation be correct, would, I think, furnish 50,000 or 60,000 stout-hearted volunteers. And there is a very stout

force in Essex: I was told, from good authority, 30,000, exclusive of cavalry and artillery—all ready to take the field, at an hour's notice."

And on the 3d of September:—

"I was all the week going about Surrey. Buonaparte, I believe, means to come. I seriously think so."

It was under such impressions that Lord Teignmouth acceded to his important official functions. And besides the routine duties of discharging the ordinary business of the county, and of presiding regularly at the meetings of the Magistrates, he found himself burdened with the additional charge of superintending the arming, accoutring, and disciplining 8000 volunteers, the complement furnished by the county of Surrey to the national defence. He executed the more urgent duties of his station with spirit worthy of the occasion; encouraging the zeal of the corps, by occasionally attending their drills, and reviewing them in various parts of the country, and entertaining the officers at his table. To one who had conducted the affairs of an empire, the business of a county was, to borrow his own expression from one of his former Indian Letters, as "easy as a glove." His zeal, punctuality, and ability, were acknowledged by all who had any official communication with him; no less by the then Secretary to

the Home Department, Lord Hawkesbury (afterwards Earl of Liverpool), than by the Magistrates and Deputy-Lieutenants of the county. The following Resolution was unanimously adopted by the latter (Feb. 1, 1808), on Lord Teignmouth's resigning his situation, previous to his quitting the county :—

"That the thanks of the Deputy-Lieutenants be presented to Lord Teignmouth, for the eminent services rendered by him to this county during the period of his superintendence as Vice-Lieutenant; and particularly for his great assiduity and exertion in conducting the affairs of it at a juncture truly critical, by the severe indisposition of the Noble Lord-Lieutenant, and by the uncommon pressure of business which at that moment devolved upon him; more especially for the courtesy and urbanity so amiably manifested by his Lordship, in his various communications with the Deputy-Lieutenants; and for the promptitude, spirit, and activity he displayed in giving effect to their suggestions on many important occasions, by which the Public Service was greatly promoted, and the interests of the several parishes of the county secured and benefitted.

"By Command,

"Thomas Withorpe, C. G. M."

But Lord Teignmouth was destined by Divine Providence to a more exalted and extensive sphere of usefulness. Soon after his accession to the Vice-Lieutenancy of Surrey, in his fifty-third year — a period to which neither he nor any of his friends, during many years of his life, had supposed that his days could have been prolonged—he was elevated to a post which he himself regarded as more important and honourable than any he had hitherto filled, and to the duties of which he consecrated the yet remaining thirty years of his protracted life.

On the 7th of March 1804, the British and Foreign Bible Society was formed, and Lord Teignmouth became its President. So completely from henceforth did he identify himself in heart and hope with the wonderful Institution placed under his superintendence, that it is impossible to pursue this narrative without encroaching in some degree on the province of the Historian*.

The British and Foreign Bible Society was formed to supply the Holy Scriptures without note or comment, at home and abroad, by the circulation of the Authorised Version within the United Kingdom, and by the republication of approved Versions in other countries, and the Translation of the Bible

* The author, in his reference to the earlier proceedings of the Bible Society, must acknowledge his obligations to the able Historian, the Rev. J. Owen, who traced its progress to the year 1818.

into languages in which it was unknown. The subsequent inquiries of the Institution ascertained the almost incredible dearth of the Scriptures, even in our own favoured land; and justified the magnificent scheme of inviting the co-operation of Christians of all Denominations, in all parts of the world, in promoting its object, without imposing on its supporters any test of membership involving the compromise of their respective religious tenets.

The scope and machinery of previous Institutions professing similar designs had been limited or inadequate. Some had regarded the distribution of the Scriptures as only one of several means of promoting Christian Knowledge. Others had confined their efforts to particular classes. A Bible Society had flourished for a while at Paris; whilst the Canstein Institution at Halle, a splendid monument of the pious zeal of a German Nobleman, had distributed, during a century, three millions of copies of the Scriptures, in whole or in part, in different languages.

But Divine Wisdom had contrived a more effectual plan, and, at a period when the barriers separating the various European kingdoms had been thrown down by a great political revolution, and increasing facilities of intercourse were opening daily with other parts of the world, entrusted the execution of it to a people, by position, relations,

and moral influence, pre-eminently qualified for the work. Yet the Bible Society was not a national undertaking: its founders were private individuals: they contemplated no vast results; nor were they aware of the powerful efficacy of the principle to which its success was chiefly attributable. Its first President accepted the office assigned to him without the remotest conception of the magnitude of the task he had undertaken. Its Secretary, the Rev. John Owen, its most eloquent advocate, and the future Historian of its triumphs, deemed the union of Christians of different Denominations, when originally suggested, as chimerical and impracticable. Whilst the apparatus which has extended its operations over half the globe—a system which has been successively adopted by almost all the Religious Institutions of the kingdom — that of Auxiliary Associations, so far from being thought of at the formation of the Society, was not constructed till several years afterwards; when it sprang, to use the language of its Historian, as every thing that is wise and efficient in the practical departments of the Institution has done, from accidental and extemporaneous discussion.

The Bible Society originated solely in the inability of the Society for Promoting Christian Knowledge to comply with a request for copies of the Scriptures for the use of the Welsh. Lord Teign-

mouth was invited to preside at its first Meeting; but was prevented by indisposition, and was appointed President at the suggestion of the Bishop of London. The Committee of the Society united, in fixed proportions—Churchmen, Dissenters, and Foreigners. The Secretaries were selected from each of these Denominations. The Vice-Presidents were exclusively of the Church of England; and as but five-twelfths of the Committee were allotted to the Church of Scotland and the Dissenters, it occurred to Lord Teignmouth that it should be proposed to these bodies to name two Vice-Presidents from their own religious connections. They severally declined availing themselves of the offer. The Wesleyan Methodists assigned, as their ground of refusal, that they considered themselves represented by the Bishops; the Quakers pleaded their aversion to distinctions; and the other classes of Dissenters expressed their unwillingness to interfere, in a manner equally creditable to their humility and their candour.*

The names of Bishops Porteus of London, Barrington of Durham, Fisher of Exeter, and Burgess of St. David's, on the list of Vice-Presidents, not only stamped the Institution, on its original formation, with the seal of Episcopal sanction, but imparted to it the influence derived from the personal

* Owen's Hist.

character, learning, and piety of these eminent prelates.

From the period of his accession to the Chair of the Society, Lord Teignmouth devoted his abilities and experience, with ardent zeal and unremitting industry, to the important duties of his station; attending regularly its Meetings, taking an active share in its proceedings, carrying on an extensive correspondence in its behalf, and for several years preparing its Annual Reports. And he was most ably supported in the transaction of the Society's business by the three individuals on whom the duties of the Secretariat had devolved, and which for many years they discharged gratuitously—the late Rev. John Owen, the late Rev. Joseph Hughes, and the Rev. C. F. Steinkopff.

His brother-in-law, to whom the following Letter was addressed by Lord Teignmouth, from henceforth passed half of the year under his roof, and contributed to the happiness of his domestic circle.

"TO HUBERT CORNISH, ESQ.

"DEAR HUBERT— "Clapham, June 24, 1804.

"I have daily purposed to write to you, ever since I received your Letter; but something has intervened to prevent it; and unless I encroach upon Sunday, I doubt if I shall find a vacant hour

during the week. Our house, I can with truth say, did not appear half so cheerful after our return from Pall Mall as it did before; and we have never ceased for a day to wish that you had remained with us. We hope you will return when you can, and consider Clapham as one of your houses.

"Mr., Mrs., and Miss Gisborne stayed a few days with us after your departure; and we regretted that their time was too circumscribed to allow them to give us more of their company: you would have been delighted in Mr. Gisborne's society, for he hourly improves upon you. We have now the once beautiful, and still amiable and interesting, Lady Waldegrave for our guest. When you saw her at Teignmouth, she was sixteen only, and is now about Charlotte's age. How the two ladies may have compared together, I know not, but your sister has certainly the advantage of her, and wears better.

"I have assumed my functions as President of the British and Foreign Bible Society; and was pleased and surprised to find Quakers* as well as

* Mr. Owen participated, and accounts for the President's surprise on seeing Quakers at the Society's Meeting:—

"It had long been an opinion current in the world, that this class of Christians entertained only a qualified respect for the Letter of Scripture, and that consequently the Bible was very little read and recommended among them. Participating in the influence

Dissenters attending our Committee. I doubt if human ingenuity could devise another principle for uniting Christians of various Denominations; and it shall be my endeavour to promote a spirit of charity amongst them:—they do not want it at present.

"The Bishops of London and Durham have honoured me and the Society, by consenting to be Vice-Presidents of it. I tremble sometimes at the responsibility of the situations in which I have been placed, and sincerely pray to GOD that I may not disgrace my profession. I consider it indeed as a means of grace, which He has mercifully thrown in my way; and my earnest desire is, to avail myself properly of it. This diffidence and distrust of myself will, I hope, prove a salutary caution.—When I can get franks, I will send you some of the Plans of the Society, that you may assist us in promoting the objects of it amongst the well-disposed in your part of the world.—Mr. Venn gave us a most admirable discourse to-day on Instability in Religion, pious and practical. I hardly ever heard a subject more judiciously treated.

. . . . . .

influence of this popular prejudice, the author could not contemplate the appearance of Quakers in such a connection without feeling a sort of astonishment, of which his subsequent experience of their conduct in the British and Foreign Bible Society has repeatedly made him ashamed." (*Hist.* I. 39.)

"I have been to the Exhibition, of which I thought poorly; but I was delighted with its neighbour — the Panorama of Rome. The Bishop of Exeter happened to be there at the same time; and proved a most admirable Cicerone, having passed some months at Rome, and being well acquainted with every part of it: he mentioned having seen the pictures of a Sir J. Worsley, and as infinitely superior to Mr. Angerstein's. I shall endeavour to see them.

"We hear nothing of the Invasion at present; but the opinion of the best informed is, that it is delayed only, not relinquished.

"Mr. Pitt, you see, has stood his ground, and his character has gained by his firmness. Nothing will, I think, shake him, but the inability of the King to perform his royal functions, to which I believe him at present fully competent.

"We are all well.

. . . . . .

"Yours affectionately."

CHAPTER XVI.

PUBLICATION OF THE MEMOIRS OF SIR W. JONES — MOHAWK TRANSLATION OF ST. JOHN'S GOSPEL — FIRST ATTACK ON BIBLE SOCIETY — MEETING AT LONDON-HOUSE — WELSH BIBLE — UNIFORMITY OF VERSIONS — ARABIC BIBLE.

In July 1804, Lord Teignmouth published his "Memoirs of the Life and Correspondence of Sir William Jones." The actual time employed in the composition of this work, originally commenced in Exmouth, and subsequently completed in Portland Place, had amounted to three months; six hours having been daily devoted to it in this period. There is no allusion to its progress in its Author's Correspondence during the interval of three years; except in a Letter to Dr. Ford in June 1802, in which he observes that the "Memoirs of Sir W. Jones" were then with Lady Jones; and that when she returned the MS. the work would go to the Press. The Dedication is dated at Clapham, in June 1804.

The aim of the author of this work was to exhibit the subject of his narrative, so far as his materials permitted, as his own biographer. His

translations of the Correspondence in foreign languages formed the portion of it, with the execution of which he was himself most satisfied. That the merits and interest of the "Memoirs of Sir W. Jones" have been appreciated by the public may be inferred from the number of editions of the work which issued from the Press, and from the favourable opinion of the leading Reviews*.

* The following Extracts are from the Edinburgh Review and the Christian Observer:—

"We now take our leave of this publication, with sentiments of the utmost veneration for the virtuous and learned person whose history it contains, and with feelings of no common gratitude to his Noble biographer. The rank to which he belongs, affords many temptations to idleness, and has sometimes been considered as an apology for some degree of licentiousness. There is more than usual merit, therefore, in every instance which it presents, either of literary activity, or of zeal for morality and religion; and as examples and lessons of this kind come with most effect from those whose station enables them to influence a larger circle of observers, Lord Teignmouth must be held to have deserved well of society by the publication of a work so friendly to the interests of learning and of virtue. Independently of these considerations, however, this book is entitled to praise. The elegance of the composition, and the zeal and knowledge in Literature which it displays, would do credit to the most practical author; while the uniform candour and liberality of the sentiments it contains lay claim to a far higher commendation."—*Edinburgh Review.*

"Of the manner in which Lord Teignmouth has performed the task assigned to him by Lady Jones, it is not easy to speak too highly. His Lordship, if we recollect right, succeeded Sir William Jones

The following Editions appeared:—

July 1,	1804,	1000	copies,	royal 4to.
Feb. 1,	1806,	500	ditto,	ditto.
		500	ditto,	8vo. 2 vols.
Sept. 30,	1807,	1000	ditto,	ditto, 1 vol.
May 15,	1815,	1000	ditto,	ditto, ditto.

Jones as President of the Asiatic Society; and delivered, at Calcutta, an Address, which we have seen in print, containing a brief account of his predecessor. In the present Memoir, his Lordship has suffered Sir William Jones to speak, in general, for himself; and by the unaffected simplicity with which he has connected the Letters of his friend, we are often led to forget the biographer—a circumstance which, in our opinion, reflects on the Noble writer no small praise. But his Lordship has also given, in the course of his work, indubitable proofs of extensive learning, of a refined taste, and of a very sound judgment, both in Politics and Religion. He has frequently introduced sentiments of deep importance; and he has infused into the whole volume a *Christian spirit*, which will render it, as we trust, highly useful to the learned and the unlearned. He has dwelt, with evident pleasure, on the religious part of the character of his friend; and has considered his name as worthy to be exalted principally on that ground. If, in commenting on the writings or character of Sir William Jones, we have seemed in any respect to go beyond Lord Teignmouth, let it be remembered, that the nature of our work, not any diversity of opinion of which we are conscious, has led to our observations and digressions. To his Lordship we feel deeply indebted for the valuable work with which he has favoured the public; and we deem it to be a most happy circumstance, that the drawing up of the Life of Sir William Jones has been committed to the hands of one so eminently qualified to render it an instructive lesson, both to the present and future generations."—*Christian Observer.*

The copyright was afterwards presented by the author and Lady Jones to the Publisher, Mr. Hatchard. The profits accruing to the author, which he divided in equal proportions with Lady Jones, amounted to 1100*l.*

Among the private testimonies to the merit of his work, Lord Teignmouth received those of his old correspondent, Dr. Ford; and of the eminent scholar under whose tuition, as Second Master of the school, he had been placed at Harrow.

"REV. DR. FORD TO LORD TEIGNMOUTH.

"MY DEAR LORD— "Oxford, July 26, 1804.

"Accept my warmest thanks for your charming present of your Memoirs of Sir William Jones, which I received on Saturday evening. The moment I had an interval of leisure from an engagement that occupied me at that time, I entered upon the perusal of the volume with the highest pleasure; and seized every other that I could command till I had finished the whole, which I did two days ago. If there be any portion of your work which has afforded me more peculiar satisfaction than another, it is that in which you have so undeniably proved that our friend's mind was never tainted with infidelity (which, indeed, I myself could never believe), but that he was firmly persuaded of the

truth of Christianity. Your own reflections, on this and many other subjects, I shall, I am confident, often most attentively read over again; and never can I do so without being both instructed and delighted. I was so much pleased with your translations, that I continued to go through them without scarcely ever having recourse to the originals. I have since read these inestimable memorials—indeed they are—of Sir William, and those excellent men, Reviczky and Henry Albert Schultens.

"Joseph the Syrian was well known to me. He visited me in Oxford, about eleven years ago. I had afterwards Letters from him from Dublin and London;—the same person as, I think, is mentioned by Niebuhr the Danish traveller, and also by the late Professor Michaelis in his German Arabic Grammar, as having been with them at Copenhagen and Göttingen.

"My Prince of Palestine, indeed, wrote his name rather differently; but Professor Schultens was not, I observe, certain that he gave it correctly.

"Once more let me thank you for your admirable portraiture of our friend; and be assured that I am always, My dear Lord, with the greatest respect and most sincere regard,

"Your Lordship's very obedient and
humble Servant,
"Henry Ford."

"P.S. I know not how to avoid adding, that I had a visit on Tuesday from a Gentleman with whom your Lordship must be acquainted — the Persian Professor at Marlow—who had taken a trip down to this place for only two days. He had sat with me but a very short space, before he said to me forcibly, 'Dr. Ford, you must read the Life of Sir William Jones!' I instantly replied, that I had done that.—My friend, I could perceive, though he had had time to read but a small portion of the Life, had formed a very favourable opinion of it."

Lord Teignmouth had sent a copy of his Memoir to Dr. Parr, not only as a tribute of respect due to so distinguished a friend of Sir William Jones, but also with a view to remove from his mind any dissatisfaction which might possibly have arisen from disappointment on not having been himself entrusted with the task assigned to his quondam pupil; as Lord Teignmouth understood that Dr. Parr had entertained the wish of being himself Sir William Jones's biographer. He might perhaps, also, have wished to deprecate criticisms which the great scholar sometimes dealt out capriciously and paradoxically. Of this peculiarity in Dr. Parr's temperament Lord Teignmouth would mention an instance. He was dining with his old school-fellow Halhed, after his return from India; no other guest

being present but Dr. Parr. Unused to the pragmatical style of the learned Doctor's conversation, he attributed it, on this occasion, to the recollection of the authority he had once exercised over the minds of his two juniors, and which he seemed by no means disposed to relinquish: and his impression was confirmed by the peremptory check which he received, whilst giving vent, in the presence of his Harrovian friends, to his enthusiastic admiration of Sir William Jones;—Dr. Parr petulantly observing, that "when Jones dabbled in metaphysics, he forgot his logic; and when he meddled with Oriental Literature, he lost his taste." Lord Teignmouth would, however, couple with this anecdote an allusion to Dr. Parr's memorable eulogium on Sir William Jones, in his Notes to his Spital Sermon, as conveying his real sentiments respecting their common friend.

"REV. DR. PARR TO LORD TEIGNMOUTH.

"MY LORD, "July 26, 1804.

"I have been rambling in Northamptonshire and Cambridgeshire; and I lately came to town, to sit for my picture for Sir Francis Burdett.

"I have just received intelligence from Mrs. Parr that your Lordship has most obligingly sent me a copy of the 'Life of Sir William Jones,' and I am

eager to acknowledge the honour you have conferred upon me. I shall read it with great attention and much interest the moment I return to Wotton; and I shall then take the liberty of writing to your Lordship fully. I return to Cambridge in a day or two; and perhaps I may be lucky enough to find the book there, in the hands of some literary friend. Dr. Raine of the Charterhouse sent his copy to my lodgings a day or two ago, and I have read more than half of its contents: but my attention is every moment interrupted by business; and that I can only tell you, for the present, that I am exceedingly delighted with the style, the merit, and the judgment of the biographer.

"I beg of you to present my best compliments to Lady Jones, when you see her: and I have the honour to be, My Lord, with great and just respect,

"Your Lordship's faithful well-wisher,
and obedient humble Servant,
"J. Parr."

A Letter from Mr. Wilberforce introduces a frequent visiter of Lord Teignmouth, under whose roof he at different times passed several weeks—Tyonenhokarawen, a Chief of the Mohawk tribe of American Indians. His father was a Cherokee, who had served in the British army: he himself bore a Captain's commission in the same service,

and usually assumed the English name of Norton. He had repaired to England to obtain confirmation of the grant made to his Indian Brethren of the Five Nations, in recognition of their assistance during the war, entitling them to the land which they occupied, on the Grand-River Settlement.

Lord Teignmouth felt a lively interest in the success of his mission: and meanwhile, in conjunction with his colleagues in the Bible Society, looked to him as qualified, by his spirit, abilities, and knowledge of the English Language, which he had improved by two years' education in Scotland, for undertaking the Translation of the Gospel of St. John into the Mohawk Language. His tribe already possessed the Liturgy of the Church of England, select portions of the Old and New Testaments, and the Gospel of St. Mark, translated by Captain Brandt. Captain Norton executed the work assigned to him, as it was subsequently ascertained, with great accuracy. This was the first attempt of the Bible Society to print a Translation of the Scriptures; and the principal part of the work was completed under Lord Teignmouth's roof.

The Mohawk Chief possessed much intelligence and information. He was conversant with the habits and manners both of Europeans and Indians, and familiar with their various modes of warfare. He sometimes appeared at his host's table in his

native dress; and performed the war-dance, tomahawk in hand, to the astonishment of his guests. On returning to America, he distinguished himself, at the head of his tribe, in the war with the United States, and obtained a Major's commission in reward of his services; and he subsequently revisited England, accompanied by a young Indian bride. The simplicity of his manners and conversation had been somewhat impaired by the warfare in which he had been engaged, and the honour he had acquired.

"TO WILLIAM WILBERFORCE, ESQ.

"MY DEAR SIR— "Clapham, Sept. 22, 1804.

"I am glad it is in my power to thank you for your Letter of the 19th, which I received yesterday only, after my return from seeing a most valiant battle* between the English and French, on the coast of Wandsworth, and a series of hard conflicts thence to Clapham Common. Our friend Norton would have made a conspicuous figure amongst them. He passed the Monday with me, as he had proposed; and we had a long conference on the best mode of promoting his interests. The result was, a Letter to Lord Camden, which he was to deliver, if his Lordship was not at home. I curtailed

* Sham-fight of the Surrey Volunteer Corps.

a few strong expressions, seeing the advantage taken of him by Mr. ——. If the said gentleman were to be weighed against Tyonenhokarawen, he would, I fear, be found light, however much he may undervalue the abilities of the Mohawk. I have no objection to speak to Lord Melville about him, but I have no knowledge whatever of Lord Camden; and, indeed, he might interpret my interference, most justly too, into a reproach for his inattention to his duty. The claims of the Five Nations appear to me perfectly just; and the justice and liberality of this country ought to have prevented them. I feel a real indignation at the treatment of Norton, their representative. Lord Melville has been much absent lately; but if in this part of the world, which I will find out to-day, I will see him, if possible, on Tuesday next, if necessary.

. . . . . .

"I am, my Dear Sir,

"Your affectionate and much-obliged Servant."

The account of Mr. B.*, from Holland, is a very extraordinary production. I hope he will take care of—what he uses to a good purpose—his head.

* Now Lord Brougham, who had been recently visiting the seat of war on the Continent.

TO THE SAME.

"MY DEAR SIR— "Clapham, Nov. 22, 1804.

. . . . . .

"What is going on in the political world is a secret to me; but if its horizon should be as gloomy as our atmosphere at present, it bodes no good. The prolonged prorogation of Parliament will keep you longer from us; which I regret for my own sake, as I long to take a bit of cold meat with you in Palace Yard. Whether the prorogation is in compliment to the Emperor, or the delay in the Imperial coronation in compliment to Mr. Pitt, the parties concerned best know. When I think of Herod, I am tempted to surmise that the *ne-plus-ultra* of Buonaparte's glory may be the *ne-plus-ultra* of his power—or, perhaps, life. When, on the other hand, I look at home, I do not see that humility and contrition which may be required, before our judgments are passed; and Buonaparte may still be permitted to be a scourge of the nations. I perhaps feel this the more, having just read a sermon of Baxter's, preached before the House of Commons on April 30, 1660, at their Fast for the settling of the nation:—the text is from Ezekiel xxxvi. 31. I doubt if the present House of Commons would patiently listen to such a discourse, and should have a better hope of the nation if they would: it is a

most impressive discourse, searching and terrifying —what it ought to be.

"Our friend with the harsh name passed some days of the last week with me; and on Saturday went to Albury. He does not seem further advanced in his business than when you saw him: he loses nothing by an intimate knowledge of him. Strong sense, sound judgment, and upright principles, distinguish his character, and give him a superiority over those who think slightly of him. Nothing was gained by his interview with Lord Melville; and, from what he relates of his conversation with —— it is clear that Monsieur la Secrétaire is impressed with unfavourable sentiments respecting the Indians. —I detest all policy which sports with principle. Sully says, justly, 'Mais disons tout d'un coup a l'avantage de la vertu qu'elle est, tout bien considéré, ce qui assure de la manière la plus infallible le succès.' With this axiom I conclude, adding Lady Teignmouth's love, and my best remembrance, to Mrs. Wilberforce.

"Yours very sincerely."

"TO HUBERT CORNISH, ESQ.

"MY DEAR HUBERT— "Clapham, Dec. 21, 1804.

"I find so much occupation for my legs during the frosty weather, that unless I borrow half-an-

hour of the evening I shall never find time to answer your Letter. I am just returned from dining with Henry Thornton, where I met the Spanish Admiral, and his friend in command. The latter left America, where he had resided many years, with his wife and eight children, for the purpose of having the latter vaccinated, to preserve them from the small-pox, of which he had a particular dread. He is a melancholy instance of the vanity of human precautions; for he saw the ship containing his wife and seven children blown up in the engagement with our frigates. He was on duty himself in the Admiral's ship, with his eldest boy of sixteen. His countenance exhibited the most poignant affliction; and I feel a relief in not having heard the anecdote until we parted.

. . . . . .

"I have only room to add,

"Yours affectionately,"

"P.S. I am glad Sir William Jones's Memoirs please. The Christian Observer is too complimentary to me: the Monthly Review as much so as I deserve, perhaps more. I think few of the 1036 will be unsold by the end of January."

" TO DR. CORNISH.

" MY DEAR JAMES— " Clapham, Dec. 22, 1804.

" ' I am a man again, thank Heaven !'—to which I most cordially say, Amen ! I never read a more pithy or delightful sentence ; and have only to add to it, May you be able daily and hourly to repeat the same these forty years ! With such a text, the life of Methusalem must prove a pleasing comment.

" Now to your Letter.—It is a good Letter in some respects, inasmuch as it gives good news of you and yours.

. . . . . .

" It is a bad Letter, inasmuch as the writer is given to flattery. I rejoice, however, that the Life of Sir William Jones pleases you, as I wish every body to think of him as I do. There was one point in writing it which I wished to attain—that of keeping the Biographer out of sight : have I succeeded or not? I wonder the lynxean eye of the said Doctor did not discover some classical mistakes : *ex. gr.* Table of Errata, for λέσχην read λέχην ; that is, for a Greek word substitute one which is not Greek : but it is good Hindustanee, and I made a *quid pro quo.* If the Edinburgh Critics do not discover it, I will post them for ignoramuses. As to your woodcocks, when they do arrive, I will eat them, and drink your health ; but if you will count

the number you proposed sending, and will give me a λέσχην for each, I will not eat it, but thank you, and think I gain by the exchange.

. . . . . .

"I am yours affectionately."

In the beginning of 1805, the first of a long series of attacks was made on the Bible Society by an anonymous author, under the title of "A Country Clergyman," in a Letter addressed to the President. Although this production is described by the Historian of the Society as remarkable no less for its extravagant weakness than its unmeasured scurrility, the Bishop of London thought it advisable to investigate the charges contained in its pages. And with this view, a Meeting was convened at London House, which was attended by the Episcopal Patrons of the Society, the President, and one of the Secretaries, Mr. Owen. As the vindication of the principle of the Institution was not required by the parties present, it was necessary only to prove that its practice had been in strict conformity to its regulations. Of the sequel, Mr. Owen gives the following account:—

"The documents having been submitted to the inspection of their Lordships, and the matters in the statement produced by the author particularly discussed, the Bishops expressed their entire satis-

faction with the conduct of the Society, and unanimously determined that it should continue to receive their patronage and support.

"Lord Teignmouth—whose equanimity on this, as well as on every other similar occasion of trial, experienced no sort of perturbation—listened to all that was said on either side with the most tranquil and dignified composure. At length, when the Prelates had delivered their judgment, his Lordship addressed them in these memorable words:—

'"Well, My Lords, I know not what your Lordships may think; but, for my own part, I can truly say, I had rather be the object of ten such pamphlets than the author of one of its pages. I thank God, my last moments will not be embittered by the reflection of having written such a pamphlet!"

Mr. Owen subsequently replied to the Country Clergyman.

Lord Teignmouth's correspondence bears reference to another interesting discussion in which he was at this time engaged. The Bible Society was deeply sensible of the importance of securing the existing conformity of the Versions of the Scriptures published in the United Kingdom. The rule prescribing the exclusive use of the Authorised Version of the Holy Scriptures in Great Britain offered no obstacle to the circulation of various Versions, where,

as in the case of the Welsh, the Irish, or the Gaelic Language, Translations must necessarily be employed. In the Gaelic, the Bible Society had adopted the Version of the Scottish Society for the Propagation of the Gospel. And now a question arose respecting the text to be employed in the proposed Version of the Welsh Bible.

The Society had submitted the revision of the text, on his own proposal, to a gentleman, of whose ability to undertake the task they possessed strong evidence — the Rev. Mr. Charles of Bala, whose application to the Society for Promoting Christian Knowledge for copies of the Welsh Scriptures originally led to the formation of the Bible Society. But on a representation being made by the former of these Societies, grounded on the statement of an eminent Welsh scholar, impeaching the accuracy of the orthography adopted by Mr. Charles, the Committee of the Bible Society carefully investigated the subject, and eventually referred it to the arbitration of a competent judge. Meanwhile it was resolved to adopt the Version of 1746, in conformity to the determination of the Society for Promoting Christian Knowledge; and subsequently to substitute for it the Version of 1752, to which, on maturer consideration, that Institution had given the preference. And thus the serious evil of discrepancy of Versions was averted.

The controversy was of long duration, and the result was honourable to all parties concerned ;—to the Society for Promoting Christian Knowledge, on account of the vigilance it had displayed in protecting the sacred text, and the uniformity of translation ;—to the Bible Society, from its anxiety to rectify its error ;—and to Mr. Charles, from his readiness to renounce at once his own suggestions, and to co-operate in promoting the publication of the approved Version.

Lord Teignmouth passed some weeks of this year, with part of his family, at Sidmouth ; his friend Mr. Henry Thornton having kindly relieved him, during his absence, of the duties of the Vice-Lieutenancy.

"TO WILLIAM WILBERFORCE, ESQ.

"Sidmouth, July 26, 1805.

"I have to thank you, My Dear Sir, for your two Letters of the 23d and 24th, together with the Bishop of London's Papers. On the subject of them I have only to observe, that I wish Bishops would think it their duty to consider: and when it was determined by the Bartlett's-buildings' and Bible Societies to print a new edition of the Welsh Bible, it would not have been foreign to their Episcopal functions to bestow a thought on the edition to be used on that occasion. The Bartlett's-buildings'

Society determined to print from the edition of 1746. Our Society did the same: the Bishop of London knew it, and the Bishop of St. David's also. Now I am told, on the authority of Mr. Benyon, through both, that the edition of 1752 is the best; and if we should adopt this, we may then hear of another edition. I only want to do what is right; and would willingly, in a case of this kind, act under the direction of the Bishops, if they will only bestow a proper consideration on subjects so peculiarly within their province. I fear our stereotype is advanced; if so, the edition of 1746 must stand.—How came the Bartlett's-buildings' Society to adopt that edition, if that of 1752 were better, in the face of all the Bishops, Members, Patrons, and, I believe, Vice-Presidents of that Society?—I will write to the Bishops of London and St. David's.

"I have just got over one interruption, and will proceed. I cannot bring my mind to believe Norton to be an impostor. I heard a suspicion respecting him from an officer who came from Canada six months ago, and therefore would not mention what I did not believe. I think I could resolve the whole into the manœuvres of the Canadians, who, from what I hear, act systematically upon the principle of defaming the Indians, in the hopes of driving them westward.

. . . . . .

"The future, with respect to the political horizon, has nothing cheering; and a disposition to rely upon Providence is checked by a sense of having forfeited such a claim to such a reliance, by our unworthiness. We must not, however, indulge a despondency, but remember that we have a God who is long suffering and abundant in mercy. We have indeed been most singularly favoured, above all nations; and it is truly lamentable to think how little impression the experience of these great mercies has made upon us. I remember, when I arrived in October 1798, I was forcibly struck with the apparent insensibility of all ranks to the great deliverances which we had experienced. These sensations were renewed, upon the Peace; and from that period to the present, we appear to have trusted to an arm of flesh, insensible of the dangers which perpetually surround us. We may see in individuals a sense of humility, contrition, and abasement; but what symptoms do the nation exhibit? When I look to myself, I see enough, and more than enough, to blame and condemn: and when I count all my blessings and enjoyments, I say, with fear and trembling, 'What am I, that I should have been so favoured?' Amongst the greatest blessings which have been showered upon me, I reckon my residence at Clapham; and compare my situation there with that of . . . . . .

"I enjoy all the happiness this world can afford, even more than I expect to retain during the remnant of my life; but if I gain in spiritual endowments what I must expect to lose in worldly enjoyments, it will be a blessed change;—and I have one pleasing prospect to look to, that of bringing up my children in the fear of God and the faith of Jesus. Human depravity I see in myself and in my children: to correct it in both is my daily prayer and constant effort, in humble reliance upon divine support and assistance.—I must conclude.

"Lady Teignmouth unites with me in affectionate remembrances to Mrs. Wilberforce. She is keeping school. Charles is studying Latin, in one room; Anna in a third, learning French; and little Henry imbibing health and strength on the beach. Colonel Hill and his family are here. A brother of Lady Teignmouth's, with five children, are residents of Sidmouth; and my brother within an easy walk, at Otterton. I shall however, notwithstanding the pleasures of the place, return to Clapham with increased satisfaction; and if my house be ready for my reception, we hope to be ready to enter it at the end of next month.—I have made acquaintance with a Clergyman of the name of Barker, and like him much. As to the local pleasures of Sidmouth, and the society of the place, I neither interfere with them, nor they with me. I have only to add, that

"I am most affectionately yours."

"THE BISHOP OF ST. DAVID'S (BURGESS) TO LORD TEIGNMOUTH.

"MY LORD— "Abergawelly Palace, Aug. 6, 1805.

"I regret that your Lordship was not earlier in possession of the information conveyed in Mr. Benyon's Letter. It was communicated, immediately on the receipt of it, to the Bishop of Bangor; at whose request I had obtained it, for the sake of the Clarendon Edition of the Welsh Bible. But it did not then occur to me that it could contain any thing with which the Committee of the Bible Society, after the long investigation which had taken place, might be unacquainted. It does not, however, seem too late to profit considerably from the edition of 1752. If the whole of the Old Testament has not been stereotyped, it would, I think, be better to compose the remainder, however small a portion it may be, from a correct copy, than from a less correct. But if there should be any difficulty in that respect as to the correspondence of these two editions, now printing or preparing, the whole of the New Testament might be printed from it.

"I have the honour to be,

"My Lord,

"Your Lordship's most obedient Servant."

"TO THE BISHOP OF ST. DAVID'S.

"MY LORD— "Clapham, Oct. 29, 1805.

"When I had the honour, in July last, to receive, through the Bishop of London, your Lordship's suggestion that the edition of the Welsh Bible of 1752 should be followed by the British and Foreign Bible Society, in preference to that of 1746, I mentioned my intention of communicating it to the Society. The apprehension which I expressed to your Lordship at the same time, that the progress made in printing the Welsh Bible might prevent the adoption of your Lordship's recommendation, appears to have been ill-founded, and the matter is still open for decision.

"The Resolution of the Bible Society to print from the edition of 1746 was founded on the precedent of a similar Resolution which was understood to have been adopted by the Society for Promoting Christian Knowledge. The propriety of a conformity in the editions of a Welsh Bible to be circulated by the two Societies—the conviction that the selection of the best edition to be followed had received the fullest consideration of the Society for Promoting Christian Knowledge, and that the Resolution of that Society had the sanction of the Bishops who are members of it—were the reasons which induced the Bible Society to follow their

precedent. Upon reference, however, to the Resolution of the Society for Promoting Christian Knowledge, it is not perfectly clear from it that it was intended to adopt the edition of 1746, although I have reason to believe it was so understood. The Bible Society, notwithstanding the intimation in the Report of the Committee to the Subscribers at large, that it had been determined to follow the example of the Society for Promoting Christian Knowledge in printing from the edition of 1746, would therefore, I imagine, consider themselves at liberty to adopt the suggestion of your Lordship, as it must be their wish to pay every respect to so high an authority. But as the Act of Uniformity subjects the Welsh Bibles to the revision and approbation of the Bishops of Hereford and the Welsh Bishops, it would, in my opinion, be most satisfactory to the Bible Society, considering the preceding circumstances, if your Lordship would condescend to nominate some person or persons to prepare such a copy for the Press as would be likely to meet your Lordship's approbation and that of the other Welsh Bishops—a sanction which would preclude all possible objection; and I ventured to offer this suggestion to your Lordship, without any communication with the Bible Society. It is dictated by an anxious wish to adopt the most unexceptionable mode of proceeding in a matter of great

importance. This motive will, I trust, apologize for the liberty which I have taken in offering it to your Lordship's consideration.

"I have the honour to be, My Lord,

"Your Lordship's most obedient
humble Servant."

The allusions in Lord Teignmouth's Correspondence to Scott's "Lay of the Last Minstrel" indicate his lively participation in the general delight excited by the appearance of that enchanting poem.

"TO HUBERT CORNISH, ESQ.

"MY DEAR HUBERT— "Clapham, Nov. 15, 1805.

. . . . . .

"Yesterday I had a narrow escape of my neck; for I contrived to fall down a flight of stairs, with the funeral apparatus of a 'book and candle' in my hand: and although I escaped bruises, I am so shaken, that I tremble from head to foot to-day. It was well it was no worse!

. . . . . .

"I wish we had a few more clenchers like Sir Richard Strachan; or, rather, more opportunities to do as he did!—which is all they want. I see, with you, the Hand of Providence, both as to sea and land; and sincerely hope our day of humiliation may be devoutly devoted to the Author of the blessings

which he has bestowed upon us. The death of Lord Nelson* has greatly abated the public joy for his victory. He had uncommon talents for the situation he held.

* Lord Teignmouth composed some stanzas on the Death of Nelson, which were published anonymously. His friend, the Honourable Captain (afterwards Admiral Sir Henry) Blackwood, who bore a distinguished part in the battle of Trafalgar, presented a copy to each of the crew of Nelson's flag-ship, the Victory. The following are the concluding stanzas:—

A spirit from his tomb shall rise,
Which heroes, yet unborn, shall warm:
What valour marks their glowing eyes!
How fierce they meet the battle's storm!

Long as Trafalgar's rock shall stand,
Or Nile his floods to Ocean bring,
Or surges lash the Danish strand,
Each age with Nelson's fame shall ring:

And future Bards, in rapturous lays,
His worth, his deeds, his death shall tell;
Whilst Britons, kindling at his praise,
Transported, on the tale shall dwell.

What nerved his arm, what steel'd his breast?—
His Country's cause.—By this inspired,
Foremost where danger call'd, he prest,
And, glorious, in her cause expired.

In every British heart enshrin'd,
Though dead, his memory still shall bloom,
And, by his Country's love entwin'd,
A fadeless wreath shall crown his tomb.

Remember us affectionately to Phil, Molly, and all our relations. You can, I understand, procure, at Kendall's, specimens of the different kinds of marble found in the West of England, in small pieces, marked. I wish you would procure for me two sets of specimens—one is for Mr. Robert Thornton—and send them by the waggon. I will repay you.

"Yours affectionately."

Thus wept, thus honour'd in his grave,
Now NELSON sleeps;—yet, Britons! know,
'Twas Heaven the power to NELSON gave;
'Twas GOD, through him, subdued the foe.

Safe in His might, oh court His love!
Thus arm'd, your conquering Hero fought:
He felt that strength comes from above;
From Heaven, success and strength he sought.

With Victory beaming on his crest,
Mark COLLINGWOOD, submissive, raise
His humble prayer to HIM, who blest
His arms—to HIM ascribe the praise.

Unblest the Realm which, proud, relies
On human foresight, human power,
Nor looks to HIM, the ONLY WISE,
Whose Will controuls the varying hour.

"TO WILLIAM WILBERFORCE, ESQ.

"MY DEAR SIR— "Clapham, Nov. 30, 1805.

. . . . . .

"Miserable intelligence from the Continent!—What misery will the inhabitants of Vienna suffer! Let us thank God that we, by His mercy, have been preserved from it. What is to become of the troops which have been sent to the Continent? I never could bring my mind to approve of the measure, but invariably condemned it. The Papers say Mr. Pitt is indisposed. Strong as his nerves are, even though they should be iron-bound, like Deloraine's, the Continental wars will not contribute to his recovery. I have just read a Letter of another description from the Continent, written by a Roman-Catholic Priest of the name of Gösner. I wish I could send you a copy. It is most pious and pathetic. I give you five lines from it, not the most excellent:—

"'As the degeneracy of all outward Churches is so great and universal, and still threatens to become greater and more general, I comfort myself with this, that the Lord is retiring into the Inner Temple, and more gloriously building up the Invisible Church. At least, he does not sit idle at the right hand of His Father, nor can He lose His suit. Whatever may now be the appearance, He will finally be

the gainer. Our duty is, however, to pray more earnestly than ever, 'Let thy kingdom come!' and 'Lord, abide with us! for it is toward evening.'

"To this I can only add, Amen! and that I am

"Most affectionately yours."

"TO DR. CORNISH.

"MY DEAR JAMES—— "Clapham, Jan. 4, 1806.

. . . . . .

"I have now five sheets of Gould's Journal*; and if it had not interested me, I could not have gone through a page of his hand-writing. I rejoice to see your improvement in caligraphy. But for Gould, the characters of truth, impartiality, and discernment pervade every part of his Narrative; and if he lives to be a General, he will write and fight as well as Cæsar. He has greatly recommended himself to his Commanding Officer, as General Deane told me.

"Gould's is dated the 1st of October. Lord Cornwallis died on the 5th. He is a loss. Never was there a truer patriot. I lamented Nelson—I lamented Pitt;—but I cried over Lord Cornwallis.

* Narrative of Goddard's celebrated Expedition, by Dr. Cornish's son, who bore a part in it, and whose early promise of distinction was soon after cut off by a premature death.

He lost his appetite from the moment of his embarkation. This was attributed to the discontinuance of his daily mechanical jog-trot exercise at Madras. A slight indisposition of his bowels supervened: this increased debility, and increasing debility terminated in inexistence.

. . . . . .

"Your affectionate Brother."

Lord Teignmouth's sorrow on the death of Lord Cornwallis was not diminished by the recollection of the uninterrupted continuance of their friendly intercourse to the period of that Nobleman's departure for India. Among other proofs of his unabated regard for Lord Teignmouth, was the acceptance of the office of sponsor to his second son.—He dined with Lord Teignmouth at Clapham previous to his embarkation; on which occasion a large party of their old Indian friends was assembled. And when Lord Teignmouth could not refrain from expressing his admiration of the devotion which induced Lord Cornwallis to expose his constitution, at an advanced period of his life, to the risks of an Indian climate, the patriotic Nobleman pointed to his friend's family of seven children, observing, "I have not those ties to bind me to England."

The Translation of the Gospel, by the Bible Society, into the Eastern Languages occupied much of Lord Teignmouth's attention. The Arabic Version had been undertaken at the suggestion of Bishop Porteus, who thus addressed the President on the subject:—

"THE BISHOP OF LONDON (PORTEUS) TO LORD TEIGNMOUTH.

"MY LORD— "Sundridge, near Sevenoaks, Sept. 29, 1806.

"When I had the honour of seeing you last, I took the liberty of expressing to you my wish that the British and Foreign Bible Society would print some part of the Bible in *Arabic*; and disperse it over the immense Continent of Africa, for the use of the Mahomedans, who are very numerous, and some, perhaps, of the Negroes too. Mr. Carlyle had prepared a Version of the New Testament in Arabic, which was to be sent there; but difficulties have arisen which have stopped its progress, and it is now extremely doubtful whether it will ever find its way there. But even if it should, there would still be ample room for the exertions of the Bible Society in the same line, on so vast a Continent; and nothing, I am persuaded, would raise its reputation, and increase the number of subscribers, more than such a measure.

"It is, I understand, the intention of the Society to send £1000 to the College at Calcutta, towards the Translation of the Scriptures into all the Oriental Languages in India. This I entirely approve: and if to this were added an Arabic Version of the New Testament, or even of a single Gospel for Africa, the Society might then justly boast, that in the course of three years they had promoted the circulation of the Scriptures in Foreign Languages in Europe, Asia, Africa, and America; and this I could wish to be announced in the very next Report.

"It is indeed, I think, very much to be wished, for several reasons, that the Society would make the Translations of the Scriptures into Foreign Languages, and the diffusion of them in *Pagan* and *Mahomedan* Countries, the principal object of their attention. It is infinitely more useful to sow the seeds of Eternal Life in countries where Christianity is unknown, than in those where it is already established, though, perhaps, they may be in great want of the Bible. There is a province which is *peculiar* to the British and Foreign Bible Society: it does them great honour, and should be their characteristic mark. Many other Societies dispense English and Welsh Bibles; but none, except the British and Foreign Bible Society, dispense the Scriptures in *Heathen* countries. This distinction,

then, they should, I think, carefully preserve, and consider the distribution of Bibles in this island as a subordinate part of their business. This would also answer another good purpose—it would greatly lessen the jealousy experienced against the British and Foreign Bible Society by that in Bartlett's-buildings, which at present seems to look upon the former one as a rival, and as interfering too much in a province which the latter had for a long course of years considered as exclusively its own: whereas in the Foreign Heathen department there will be no rivalry, no competition, no clashing of interests at all.

"Your Lordship will, I trust, excuse me for having entered so much at large into a subject which, I confess, I have very much at heart, and which I hope you will have the goodness to take into your consideration. The Bishop of Durham authorises me to say, that his sentiments perfectly concur with mine respecting the expediency of an Arabic Version of the whole or a part of the New Testament; and if it should meet also with your Lordship's approbation, and that of the Society, it would, I am persuaded, redound no less to the credit of the Society itself, than to the benefit of that numerous race of unenlightened people in the Continent of Africa for whom it is intended.

"I have the honour to be, with great regard and esteem,

"Your Lordship's very faithful
and obedient Servant,
"B. LONDON."

"SAME TO THE SAME.

"MY LORD— "Sundridge, Oct. 10, 1806.

"My best thanks are due to your Lordship for the two very obliging Letters which I have had the honour of receiving from you, and for your ready compliance with the Bishop of Durham's wishes and mine respecting an Arabic Version of the Scriptures for the Continent of Africa. It will, I am confident, redound no less to the credit of the Society than to the benefit of that numerous unenlightened race for whom it is designed, *the Moors of Africa.* Pagans and Mahomedans, wherever they can be come at, are unquestionably the objects that demand our *first* and principal attention: and with respect to the latter, there are peculiar reasons for dispersing the Scriptures among *them;* because, as they are bitter enemies to Idolatry, and firm believers in the doctrines of the Unity, they are in a far better state for conversion to Christianity than Heathens, who are commonly either Idolaters, Polytheists, or both.

"The direction to the Bishop of Durham is at Mongewell House, near Wallingford, Oxfordshire. He will, I am sure, be very happy to hear from your Lordship; and you will obtain from him an authentic and satisfactory account of Mr. Carlyle's Arabic Version.

"I have the honour to be

"Your Lordship's very faithful
obedient Servant,

"B. LONDON."

CHAPTER XVII.

REVIEW OF BUCHANAN'S "MEMOIR ON ECCLESIASTICAL ESTABLISHMENTS IN INDIA"—NOMINATED A COMMISSIONER FOR THE AFFAIRS OF INDIA, AND A PRIVY COUNSELLOR — OPERATIONS OF THE BIBLE SOCIETY, AND PLANS FOR PROMOTING CHRISTIANITY IN INDIA, OPPOSED—PUBLICATION OF LORD TEIGNMOUTH'S "CONSIDERATIONS ON COMMUNICATING THE KNOWLEDGE OF CHRISTIANITY TO THE NATIVES OF INDIA."

Much anxiety now prevailed in England and in India on the important subject of communicating Moral and Religious instruction to both the European and Native subjects of the Indo-British Empire. During his own administration, Lord Teignmouth had received little support in the promotion of these objects, which he had much at heart. Of the only two Ministers of the Church of England who had participated in his zeal, one had found it necessary to restrict his labours to his own congregation; the other arrived only just previous to his own return to England. The Venerable Society for Promoting Christian Knowledge had confined its limited operations to the South of India. Of the other Institutions which have since directed their

efforts to the East, few then existed, and none were known in Bengal.

The British Government had adopted no measures for the promotion of Religion in India, in fulfilment of its own acknowledged obligations. So far back as the reign of William III.* an Act of the Legislature enjoined the Company "constantly to maintain in every garrison and superior factory one Minister, and to provide them also one decent and convenient place for Divine Service only." And further, it appointed, "that such Ministers as should be sent to reside in India should apply themselves to learn the native language of the country, the better to enable them to instruct the Gentoos who should be Servants of the Company, or their agents, in the Protestant Religion." It was also provided that these Ministers should be approved by the Bishop of London, and consequently should be of the Established Church†.

In 1793, the House of Commons passed the Resolution, "That it is the peculiar and bounden duty of the Legislature to promote, by all just and prudent means, the interest and the happiness of the British Dominions in India; and that, for these ends, such measures ought to be adopted as may

* Charter of the East-India Company, 1698.

† Le Bas' "Life of Bishop Middleton," vol. I. 30.

gradually tend to their advancement in useful knowledge, and to their *religious and moral improvement:*" and, further, "that sufficient means of religious worship and instruction be provided for all persons of the Protestant Communion, in the Service and under the protection of the East-India Company in Asia; proper Ministers being, from time to time, sent out from Great Britain for these purposes."

These declarations had remained nugatory; whilst an Order of the Court of Directors, issued in 1797, for building Churches in the Presidency of Bengal lay dormant for twenty years*. The experience of upwards of a century apparently indicated, that to impart efficacy to the views of the Government, by originating, systematizing, and superintending the measures contemplated by its Resolutions, the formation of an Ecclesiastical Establishment in India was essential. To this auspicious result the incipient operations of the Bible and various Missionary Societies directly or indirectly contributed; whilst it was powerfully accelerated by the publication of the "Memoir of the Rev. Claudius Buchanan," and the Prize Dissertations produced by his munificence. That Lord Teignmouth should entertain doubts as to the practical wisdom of provoking public discussion on a subject on which strong prejudice and lively

* Le Bas' "Life of Bishop Middleton," vol. I. 41.

apprehension still existed, cannot excite surprise, when seven years subsequent to this period, notwithstanding the growing force and depth of the current of public opinion in favour of the proposed objects, his evidence before the House of Commons was opposed, by the authority of Mr. Hastings, and one of his own former colleagues in the Government; and it was also thought prudent, by those best competent to form an opinion on the state of feeling in many quarters, to suppress the sermon preached on the consecration of the first Bishop.* And Dr. Buchanan—though caution entered little into his character—was so well aware of the difficulties surrounding him, that he specifically stated *civilization*, and not *conversion*, as one of the objects of the suggested Establishment.

Lord Teignmouth reviewed Dr. Buchanan's work in the May Number of the "Christian Observer," in 1806; and embraced the opportunity of explaining his own views on the subject, so ably proposed by the author. In corroboration of Dr. Buchanan's opinion on the advantages which both our European and Native subjects would derive from the Ecclesiastical Establishment, whilst he doubts the practicability of its being formed on the extensive scale contemplated, he observes:—

* Le Bas' "Life of Bishop Middleton," vol. I. 52.

"The East-India Company cannot but feel how much their interests depend on the integrity with which their affairs are administered in India; and they need not be told, that the most solid security they can have, that they will be well administered, arises from the obligations of the Christian Religion. In addition to this consideration, it may be remarked, that they are under an indispensable obligation of affording to their Servants the means of religious instruction, as far as may be practicable."

Lord Teignmouth, in confirmation of Dr. Buchanan's views on the diminished attachment of the Hindoos to their superstitions, resulting from their intercourse with Europeans, refers, among other considerations, to the disclosure of the doctrines of their sacred books; which he traces to Mr. Wilkins's translation, twenty years previous, of the Bhagvat Gheeta, a work supposed to contain all the mysteries of the Brahminical religion; from which period the language, books, and doctrines of the Hindoos had been accessible to any one who chose to explore them.

He defends his countrymen from the imputation of formerly neglecting to attempt the conversion of the natives of India; urging the insurmountable obstacles opposed to it previous to the transfer of the Supreme Authority in Bengal from the Maho-

medans to ourselves, and even till the subsequent substitution of our own political regulations by Lord Cornwallis in 1793; which he regards, humanly speaking, as having been apparently necessary to prepare the minds of the Hindoos for the reception of Christianity. And whilst fully admitting the earlier introduction of Christianity into the Southern parts of India—and deducing from the fact, in common with Dr. Buchanan, an irresistible argument in behalf of the convertibility of the natives —he adverts to the circumstance, that it took place under Hindoo Governments.

On the stability of our Indian Empire, and the necessity of the assimilation of the religious faith of our subjects to that of their Rulers, Lord Teignmouth remarks :—

"We are far from admitting the assertion of Dr. Buchanan, that our Indian Dominion, consolidated by our power, is now impregnable. It is not, however, our intention to enter into political considerations, further than they bear upon the point which we mean to enforce. Experience proves, that there is no political evil more probable, or more fatal, than that which arises from a confidence of security; and which, by discarding apprehension, is blind to the necessity of precaution. Against this we wish to guard. However confidently we may

rely upon the passively submissive dispositions of the Indians, and on the proved fidelity of the native troops, we must not overlook the operation of principles which may affect the stability of our empire in the East, and may overturn it with a rapidity greater than that by which it has been established. It is true, that the power of the Mahomedan Princes has been subverted; that the influence and authority which the natives possessed under the former Mahomedan Government no longer exist; and that amongst the different Potentates established in Hindostan there may not at this time be one who possesses sufficient ability, authority, and means, to arrange and lead a combination against us. But India has seen a Timour, an Aurungzebe, and a Nadir Shah; and until our subjects there shall be assimilated with us by a community of religious faith, we shall never consider our dominion as secure against the effects of external attack or internal commotion. It will be long before the Mahomedans lose the recollection of that supremacy which they were compelled to resign to us; and their bigotry is interwoven with their creed. And although the bulk of the Hindoos may be governed more by custom than opinion, in their attachment to their own superstitions, and may not have entirely forgotten the tyranny of Mahomedan intolerance, they are, nevertheless, identified in so

many respects, that the possibility of an union between them, against European intruders, may be easily conceived."

After commenting on Dr. Buchanan's opinion, that the civilization of the natives of India would be the necessary result of an Ecclesiastical Establishment, he remarks—and the expectation he has expressed has been happily realized—

"To us it appears, however, that the influence of an Episcopal Establishment, in advancing the civilization of the Hindoos, will materially depend upon the characters of the Heads of that Establishment, and of the members who compose it. Supposing them to be animated with the Apostolic zeal and sound piety of a Swartz or a Brainerd, the most sanguine expectations may be entertained of the success of their labours among the natives of India. On the other hand, if it be allowable to surmise the possibility of their lukewarmness or indifference to the conversion of the natives—if they should not even feel an anxiety for the accomplishment of it—our expectations would be greatly disappointed; and the same disposition which renders them inactive might induce them to view with jealousy and aversion the zealous exertions of Missionaries of a different communion.

"It is a remarkable circumstance, that in the

history of those who have devoted themselves to the propagation of the Gospel among nations where it was unknown, the names of Divines of the Church of England rarely, if ever, occur. We trust, however, if the proposed Ecclesiastical Establishment should be given to India, that the members of that Church will not be deficient in zeal or activity for the civilization of the natives; that they will not only advise the best methods for effecting this purpose, but that some amongst them will emulate the labours of those Missionaries who have already exerted themselves, for some years past, in communicating the doctrines of Christianity to the natives of Bengal."

Lord Teignmouth then proceeds to perform the less agreeable part of his office as a Reviewer, in pointing out the defects of a work which he considers of singular value, and as originating in the purest motives. The caution which dictated the suggestions respecting the proposed Ecclesiastical Establishment influenced Lord Teignmouth also in his opinion respecting other methods of introducing Christianity among the Natives. One of Dr. Buchanan's prizes, already alluded to, was adjudged to Mr. Pearson (now Dean of Salisbury), who supplied Mr. Venn's place at Clapham during a protracted illness, and who had frequent commu-

nication with Lord Teignmouth on these subjects; to which he thus adverts, in a Letter to the writer of these pages:—

"Amongst other means for promoting the Diffusion of Christian Knowledge in India, I had ventured to recommend the establishment of a College at Calcutta, for the purpose of educating Native Catechists and Missionaries, as well as of superintending the Translation of the Bible and of our Liturgy into the Oriental Languages. Lord Teignmouth observed, upon this recommendation, that while he cordially approved it, he thought that the public mind was not then prepared for such an Institution; and that the proposal of it might, and probably would, give offence, and excite alarm, both in England and in India. He therefore advised me to state the point hypothetically, and simply to suggest the expediency of such a plan, supposing that public opinion was sufficiently matured to entertain it; but that in the mean time something of this kind might be effected, by less doubtful and objectionable means, both at Home and in India. I yielded to his Lordship's suggestion, and altered the original recommendation in my Essay accordingly. Seven years afterwards, I had the satisfaction of reading Bishop Middleton's proposal to the Society for the Propagation of the

Gospel for establishing precisely such an Institution as I had wished to see founded, and of witnessing the cordial and almost universal approbation of the plan which that eminent Prelate lived to carry into execution, under the designation of Bishop's College, on the banks of the Hooghly, near Calcutta."

"TO DR. CORNISH.

"MY DEAR JAMES— "Clapham, Dec. 3, 1806.

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"If I were not sick, the news from the Continent would make me so. I dislike croaking; but when we see a French army marching over One hundred thousand men, like a great plough-boy stalking through ripe corn—when we consider the actual force in this country, and a long list of palsying *et-cæteras*—is there no ground for apprehension? We are, I fear, an insensible, infatuated nation. There is loyalty, patriotism, and spirit enough in it; but they want an electrifying shock, to animate and move them;—we want a Demosthenes—we want people superior to party attachments—we want—but there is no end of wanting! Do not shew this to your Ministerial men;—though I can, from my heart, say that I have no political or party prejudices. I will not deserve my own censures by

supineness in my own department; but will, as far as depends upon me, do all in my power to execute what is entrusted to me.

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"Ever yours affectionately."

"TO THE REV. ADAM CLARKE.

"REV. SIR— "Clapham, Feb. 5, 1807.

"I take an early opportunity of returning you my thanks for your valuable additional observations on the various editions of the Arabic Scriptures. The publication of an edition by the British and Foreign Bible Society (if it should be resolved upon), free from the errors of former editions, is a matter of so much importance to their credit, and, what is of weightier consideration, to the interests of Religion, that I fully participate your anxiety that it should be, as far as possible, *omni exceptione major*. The Oriental Committee, with myself, feel highly obliged to you for your remarks and assistance, which have thrown great light upon a subject which you have so thoroughly considered.

"I am now engaged in a correspondence with Dr. Ford on the subject; and I trust that it will be sufficiently matured for the decision of the Committee, at our next Meeting.

"I am, Sir,

"Your most obedient humble Servant."

Lord Teignmouth was now nominated, by the Portland Administration, a Commissioner for the Affairs of India—an office to which no salary was attached; and also a Privy Counsellor. These appointments were, as it may be supposed, entirely unsolicited, and unexpected on his part; and the observation applies to every official situation he had filled. So completely had Providence shaped his course, to borrow his own expression, that, much and variously as he had been employed, he could not look back to one of the posts which had been assigned to him as having been of his own seeking; and that, on the contrary, those which had most materially influenced his fortunes had been forced on his acceptance. To none could Tacitus's observation on Agricola more justly apply: "Nullis in hoc suis sermonibus, sed quia par videbatur."

The conditions which Lord Teignmouth annexed to his becoming a Member of the Board of Controul have been already alluded to. They are fully explained in a Letter to Mr. Wilberforce.

"TO WILLIAM WILBERFORCE, ESQ.

"MY DEAR SIR— "Clapham, March 31, 1807.

"My pencil Note to-day was an Iliad in a nut-shell.—I shall now explain to you more fully what passed between His Grace and me. I like plain

dealing; and I dealt plainly with the Duke of Portland. After some apologies for my delay in acknowledging the honour of his Letter, and a due return of complimentary language for the polite terms of it, I told him that I thought it necessary to explain to him, that I adhered to the principles which had directed my Administration in India, and that I should be governed by them in any advice I might offer as a Member of the Board of Controul;—that they were the principles of Lord Cornwallis, those of the Legislature, and had received the concurrence of the Administration of this Country and the Court of Directors;—that these principles were at variance with the system of aggrandizing our possessions in the East, and of subsidizing troops with the Native Powers;—that by an honorary seat at the India Board, I presumed His Grace did not mean to limit my efficiency in the discharge of my duty, but merely as preclusive of salary [to this he implicitly assented];—and, that I supposed the situation would not impose upon me the necessity of leaving my residence at Clapham, to which I could not consent. With this explanation, I left His Grace to decide for me; and immediately, my Letter communicated more in detail to Mr. R. Dundas what I said to the Duke. His answer, if I understand it right, was to thank me for the candour of my explanation; and that he saw

nothing in it but made me a very proper person for the situation.

"Thus, My dear Sir, you see that I have benefitted by your advice and that of Mr. Grant.

"I have discharged my conscience; and in sacrificing pride, feeling, and inclination, to a sense of duty, I can assure you the sacrifice is greater than you are aware of. I hope to have acted right in your opinion, and I shall then be satisfied.

"I thank you for your Note, the object of which I had anticipated. The decision no longer remains with me, but with the Duke of Portland; and I am ready to move, as Providence, through its instruments, may direct.

"I am, my Dear Sir,

"Your affectionate humble Servant."

"TO THE REV. ADAM CLARKE.

"REV. SIR— "Clapham, April 28, 1807.

"Nothing but indisposition, which I have suffered severely since Saturday last, would have prevented an earlier reply to your Letter of the 24th; and even now it happens that I am hardly capable of writing. Your remarks, however, have so much assisted me in forming an opinion upon the points which you have submitted to my judgment, that I shall venture to express my opinion upon them, without entering into the reasons which I am at

present incapable of doing. 1st, Of the two forms of the *ra* (ر and ڑ) I prefer the simple, which is the first; and think one sufficient. In the King's Library at Buckingham House there is a most elegant specimen of caligraphy, which I presented to the King. It is a Collection of Turkish Poems, and the plain and simple ر (*ra*) alone is not in it. 2dly, With respect to the two forms of the *ya*, ے or ۓ, I have no hesitation in agreeing with you, that one only, and the former, should be adopted. The perpendicular diacritical points are liable to the objection of occasioning the latter to be sometimes mistaken for another. 3dly, With respect to the ک ڪ and ڪ ک, the arrangements are more evenly balanced; and, on the whole, I am inclined to advise that some of both sorts should be prepared. As economy cannot be consulted but at the risk of a greater evil, of the two forms ک ڪ I would prefer the latter: by taking both, we seem to steer a middle course between economy and risk.

"I am sorry I cannot enter more fully into this subject, and am, Sir,

"Your most obedient humble Servant."

Lord Teignmouth passed the greater part of the summer and autumn of this year at Broadstairs; having let his house at Clapham to Mr. Perceval,

then Chancellor of the Exchequer. The commencement of a correspondence with his two elder sons at school introduces Lord Teignmouth in a relationship in which he has been hitherto little known to the Reader. The extracts from his Letters to his children, of which the limit and scope of this work can admit, will convey an impression gratifying, though inadequate, of the deep interest he took in their studies, pursuits, amusements, and, above all, their religious improvement. They indicate that warmth of affection which influenced his whole parental conduct. No sentiment of fear mingled with the veneration which his firmness and judgment inspired. His presence was at all times delightful to his children; and his kindness, cheerfulness, and lively participation in juvenile pleasures, endeared him to all young persons who approached him. During many years, several of the sons of relations or friends who were absent from their parents passed their Sundays at his house, and shared with his children the instruction and employment appropriate to the sacred day.

"TO HIS SONS.

"Broadstairs, Isle of Thanet, Kent,
Aug. 17, 1807.

"MY DEAR BOYS—

"I now begin, for the first time, a correspondence with you; and I hope it will tend to confirm and

improve that affection which we mutually feel. We are now separated; but I do not think the less of you on this account: on the contrary, a thousand things daily remind me of you both; and I should be happy to have you with me at Broadstairs, if I were not convinced of the necessity of leaving you under the tuition of Mr. Greaves, where you have all the means of improvement which you would want here. The great object of this short life is, to fit us for a better, which will never end. God requires us to do our duty to God and man; but we cannot do it unless we first learn it; and I have therefore placed you in a situation where you may learn it. You cannot perhaps, at present, see the connection between Latin and Greek and the duties you will have hereafter to discharge; but you will, if it please God to preserve your lives, feel the value and utility of the knowledge of these languages, and of the other instruction which you acquire at school: in the mean time, your duty now requires you to rely upon your parents, to obey your master, and to be diligent in taking advantage of the means of instruction afforded you. Our present separation may be short; but the time must come when we shall be separated for ever in this world, and, in the common course of nature, you will be left without parents.

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"Believe me ever your affectionate Father."

In a Letter to Mr. Wilberforce, dated Sept. 14, Lord Teignmouth thus alludes to the Copenhagen Expedition; the departure of which he had witnessed; as he did afterwards its return in possession of its prize, the Danish fleet.

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"I feel all possible anxiety for the termination of the Copenhagen business; and although I trust that it will be successful, I dread to hear the details. Never, as you justly observe, was so harsh a commission entrusted to so mild an agent. The reputation of success will not overpower the feelings of our friend Gambier; and in telling the tale, if it should please God to crown him with victory, and preserve his life, he will say—

———Animus meminisse horret."

"TO HIS SONS.

"MY DEAR BOYS— "Broadstairs, Oct. 31, 1807.

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"I can assure you both, that to hear from you is one of the greatest pleasures we receive here; and we only regret that we cannot have the greater satisfaction of your company without impeding your improvement. The duties of life must be first and constantly attended to: and duty carried me away to Bengal, from the society of your mother,

Charlotte, and a sweet little sister whom you never knew but by name, Caroline Shore. It was a heart-breaking separation on both sides; as I was going to a climate which had ever proved inimical to my health, at the distance of sixteen or seventeen thousand miles: but it pleased God to bring us together again in England; and for the two little girls whom I lost, I have now six children, whom I love equally well. I am now enjoying the reward of my toil. The case would have been very different, if I had yielded to the suggestions of inclination, instead of those of duty.

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"I do not wonder that you should be affected by the death of Mrs. ———: it is a grievous affliction to her children, whom I sincerely pity. Our lives are at the disposal of Providence; and as we cannot rely upon the duration of them a single day, it behoves us, therefore, to be constantly prepared to resign them, whenever it shall please God to require them; and so to live in obedience to His holy commands, that we may trust in the merits and mediation of Christ his Son, for our acceptance with God, the pardon of our sins, and a happy eternity. 'Remember thy Creator in the days of thy youth,' is the advice of the wisest of men, who wrote under the inspiration of the Holy Spirit; and your Creator is the only friend upon whom you can with

certainty rely. He will be your only consolation, if it should please Him to make you suffer the affliction which he has imposed upon the ———s.

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"I am," &c. &c.

A storm was now gathering over the extending operations of the Bible Society and the maturing plans for the promotion of Christianity in India. The measures directed to the latter of these objects, under Lord Wellesley's enlightened patronage, were unfortunately opposed by the succeeding Government, and the Translation of the Scriptures in India was restricted to the Baptist Missionaries at Serampore. Mr. Twining, a respectable gentleman who had just returned from that country—impressed with apprehensions of the danger, to the very existence of the British Sovereignty in India, likely to result from the operations of a Society professing as its chief object the universal dissemination of the Christian Faith, as calculated to interfere with the religious opinions of the natives—first sounded the trumpet of alarm. He published a Pamphlet, in which he justified his opinion of what he represented as the rash and dangerous proceedings of the Bible Society, by especial reference to the remarkable circumstance of its leading Members being also

leading Members of the East-India Company; and not only of the East-India Company, but of the Court of Directors; nay, not only of the Court of Directors, but of the Board of Controul! Thus pointedly attacked in his official capacity as Commissioner for Indian Affairs, and perceiving the danger of suffering the present powerful combination against the progress of Christianity in India to pass unnoticed, Lord Teignmouth immediately addressed the following Letter to Mr. Owen.

"TO THE REV. JOHN OWEN.

"DEAR SIR— "Broadstairs, Nov. 5, 1807.

"I recommended to your perusal a Letter from the Chairman of the East-India Company, on the danger of interfering in the religious opinions of the natives of India, and on the views of the British and Foreign Bible Society, as directed to India. I see gross mis-statements in it, tending to very erroneous and, in my opinion, pernicious conclusions, which ought to be corrected. On the other hand, I will not reply publicly to an anonymous writer. I think it a great misfortune for the cause of Religion, and the interests of this Country as connected with India, that the subject should be brought forward to public discussion; as I fear there are too many in this country who believe the

Mahomedan and Hindoo superstitions as much as the Christian Religion. Yet I cannot bring myself to believe that the public would ever deliberately put a veto on the introduction of Christianity in India. Something, however, should be done; and I wish to consult you upon it. My present idea is, to address a private Letter to Mr. Parry, Chairman of the Court, exposing the writer's mis-statements, with a view to make him correct any erroneous impressions adopted by the Members of the Court: and if the matter stops there, well: if not, we should be prepared to meet a public discussion: and I know no man better qualified than yourself to unravel the fallacies of the writer of the Letter, and support the cause of Christianity. Mr. Brown's Letter, mentioned in page 13 of the Pamphlet, was, I believe, addressed to you. Have you any objection to my mentioning this in my Letter to the Chairman, if I should fulfil my intention of writing it; or, may I say, to one of the Secretaries of the Bible Society?

"I should much wish to have your sentiments on the subject generally, as you are in a situation to learn what impressions the Letter to the Chairman has made. I regret that the conversion of the natives of India has been brought forward so conspicuously, by the Publications of Dr. Buchanan, and his premiums for Prize Disputations. That

Christianity may be introduced into India, and that the attempt may be safely made, I doubt not; but to tell the natives that we wish to convert them, is not the way to proceed. I will not, however, at present enter upon the subject; which would require more time and writing than I can afford, although I have fully considered the subject.

"I purpose, if it pleases God, to resume my habitation at Clapham early in December; when, notwithstanding the attacks of my anonymous Correspondent, I shall most heartily add my endeavours to promote the object of our Association.—I beg my best compliments to Mrs. Owen; and

"I am, My dear Sir,

"Your sincere humble Servant."

"LORD TEIGNMOUTH TO THE REV. DR. ADAM CLARKE.

"REV. SIR— "Broadstairs, Kent, Nov. 14, 1807.

"I lose no time in returning my best thanks for your Letter of the 4th; which I yesterday only received, with the specimens of the types provided by the Missionaries at Karass. They are plain, distinct, and elegant; and the selection does great credit to your zeal and discernment, to which the British and Foreign Bible Society is so much obliged. The Missionaries at Karass will, I trust, follow your recommendation, in printing after the

model which you have made for them: indeed, they would be inexcusable if they do not produce the Scriptures in an elegant and inviting form, after your care to furnish the materials, and a specimen of the mode in which they should be used. Allow me also to thank you very sincerely for your present of a work which I thought a desideratum in Literature. The title of the work is of itself a recommendation of it; and the perusal of several articles has convinced me that you have given to the public a work of real utility; and I most anxiously hope that it may hold that place in their estimation which it does in mine. I am not unacquainted with your former labours; having derived much pleasure, and more information, from your Bibliographical Dictionary and Miscellaneous Supplement, particularly since my residence at this place. I pray God that He may preserve your life and health; and enable you to complete the very important works which you have in hand, as well on the public as on your own account. I see, from the Preface to the Concise View, &c. that they have to regret the loss of some of your labours. I read the passage with the deepest concern.

"I have the honour to be, Sir,

"Your most obedient and obliged
humble Servant."

"TO THE REV. JOHN OWEN.

"MY DEAR SIR— "Broadstairs, Kent, Nov. 23, 1807.

"I have delayed thanking you for your Letter of the 12th, as I was in hopes of hearing the result of your proposed communication with the Bishop of London, on the subject of our late correspondence. I have written privately to the Chairman, as I intended, and you shall see my Letter when I return; but I would wish it should not be mentioned that I have written such a Letter. The subject which I proposed to myself, in this Address, was to shew that the theory of patronage and influence, of which the Bible Society—by the aid of Messrs. Grant, Thorntons, and myself, the Ecclesiastics in Bengal, and Missionaries there—is accused, was purely ideal; as some of the Court, if they believed the existence of such a plot, would be dreadfully alarmed; and great use might be made of the charge, to the prejudice of the cause which I wish to support—the diffusion of the knowledge of Christianity amongst the natives of India. I thought it of importance, for the credit and interests of the Bible Society, that it should not be identified with Missionaries or Missions; and this I have explained. I have told what has been done by the British and Foreign Bible Society, and with my entire concurrence and approbation; and have endeavoured to shew that it ought not to excite any alarm.

"The following are extracts from my Letter, for your private information only :—

" ' In a country professing the Christian Religion, few, I should imagine, will be disposed to condemn the undertaking; namely, the Translation of the Scriptures into the Oriental Languages, or the conduct of the Bible Society in promoting it. Whether the natives of India will be disposed to receive or reject the Scriptures when offered to them, is at their option, and their concern; but I should certainly consider a disposition on their part to accept them as an omen of a most favourable nature to the permanency of the British Dominion in India. On the other hand, if this Country could so far disavow the obligations of its Religious profession as to prohibit the promulgation of the Scriptures amongst the natives of India, I should deem it a most fatal prognostic.' And again :—

" ' But although I consider the Country called upon, both by duty and policy, to attempt the diffusion of Christian Knowledge, as far as circumstances will admit, amongst the natives of India, I am equally sensible that the attempt should be regulated by the greatest caution and prudence; and that it can only succeed by a due attention to these maxims.'

"In short, I have endeavoured to be perfectly moderate and dipassionate, without sacrificing the

cause or principle. I have not passed a single stricture on the Letter-writer; and being more anxious to soothe and conciliate those to whom the Letter is really addressed—though nominally to the Chairman—if the matter should be agitated in the Court. An apprehension is entertained that the subject will be stirred in the next General Court, which will be held on the 18th of December: and if this apprehension should be well grounded, it would be advisable to be prepared, or prepare the Public beforehand. If I were to answer the Letter publicly and anonymously, I should not be sparing of my strictures on the Pamphleteer. Writing from such views of the subject as a mere English gentleman of right principles might be supposed to possess, I should expatiate on the writer's recommendation to countenance such arbitrary heathen intolerances as those on which the Pamphlet proceeds. I should notice the written accounts, Popish and Protestant, of the labours of Missionaries in India, without exciting either resistance or alarm; and I would insist upon the broad distinction between simply making known the Christian Scriptures and doctrines, and attempting to impose them on the natives. I am, however, sending coals to Newcastle. I see in this country a dreadful apprehension of *enthusiasm:* it is a cry and a watch-word: but I think the subject may be so

treated, as to maintain the principle of giving to the natives of India the Bible, and people to explain it, without going the length of a friend of mine, 400 miles off; who writes to me, that he would rather send a cargo of Missionaries to India than 30,000 of the best troops in the world

"If you see our holy, venerable, and respectable Bishop, give my respects to him.

"Yours sincerely and obliged."

"TO DR. CORNISH.

"MY DEAR JAMES— "Clapham, Dec. 8, 1807.

"We are at Clapham once more, surrounded with snow; but we arrived in safety, and had the finest weather possible during the journey. We found Charles and Frederick, my two school-boys, in fine health. Do you remember your prognostics in July last, on the subject of our attack on Copenhagen? You will rejoice the Fox has escaped the trap without losing his bait, and that you were a bird of ill augury. The success of the Expedition does not, however, quiet the qualms of my stomach; and though I saw the Danish fleet pass under my nose at Broadstairs, my feelings were not those of exultation, but of simple satisfaction that the fleet and our brave tars had escaped the fury of the elements. Yet, if I were in Parliament, I should

not blame the Ministry: they had a hard game to play, and a very difficult question to decide. They acted for the best, and require indulgence. This is no time for quarrelling with all the world. 'Mad kings! mad world! mad composition!'—so Shakspeare makes the Bastard, in King John, say.—Some may say of the great Northern Bear, and the Sirius of our Hemisphere,

> 'Confound their politics,
> Frustrate their knavish tricks!
> God save the King!'

"The conceit in the verses which you wrote on Mr. Hastings's Birth-day excels the execution. I cannot say, *Materiam superabat opus.* Never mind, Brother James! A physician in both senses of the word, a scholar, a philosopher *sui generis*, and a father of a virtuous family, are titles sufficient to content you, without being a poet of the first order. For the soul of me, I cannot in imagination, contradicted by ocular evidence, say with you,

> 'December's dreary snows all disappear,
> And Maia's brighter beauties Nature cheer.'

But you only dreamt it.——So much for quizzing.

. . . . . .

"I have brought a capital stock of health from Broadstairs. I hope I may keep it.

. . . . . .

"We will, perhaps, *Deo volente*, pay you a visit at Eden Cottage. I want to know a little how the world goes on there—how you all are; and will cheerfully pay postage, with or without verses. Your sister and daughter send their love to you and yours. I am in glorious confusion at present; but having been used to storms and tempests, I shall bustle through it. I lost two fine cows during my absence, by death; but the health of my children was a sufficient compensation. I cured two of my horses, at Broadstairs, of incurable disorders; and the cows should have had a specimen of my art, if I had been there. So you may dub me 'A. D.' '*Animalium Doctor*.' Brother James, *vale, et ride*.

"Yours affectionately."

Lord Teignmouth's appeal to Mr. Owen was not without effect, and produced a prompt and able defence of the Bible Society. Mr. Twining, though backed by numerous partisans, was deterred, by the opposition he now encountered, from persevering in bringing forward a threatened motion at the India House. Bishop Porteus followed Mr. Owen with a Pamphlet; which the latter represents as exhibiting a happy specimen of lively, pertinent, and well-applied irony. On the other hand, Mr.

Twining was supported by Major Scott Waring, who gave vent to the prejudices against attempting the conversion of the natives of India which he had brought with him twenty years before from that country. This gentleman's Pamphlet drew from Lord Teignmouth his "Considerations on communicating the Knowledge of Christianity to the Natives of India;" a work which Mr. Owen describes as "a temperate and enlightened apology for Christian principles, affording the only security for sound Legislation and permanent obedience; and as uniting most happily the wisdom of the Statesman with the piety of the Christian."

Lord Teignmouth, after having pointed out the error of some of his opponent's views, and, amongst others, of his visionary supposition of a connection between the efforts of the Missionaries and the mutiny at Vellore, rebuts his statement, that no material innovations had been introduced into the whole system of Government since its transfer from the Mahomedans to ourselves; instancing the fact of the abolition of many Hindoo customs. In support of the practicability of converting the Hindoos, he refers to the tribes who had apostatized from the Hindoo religion, to the millions of Hindoos who had embraced the Mahomedan faith even under the sway of Hindoo Rajahs, and to the hundreds of thousands who had been induced to adopt the

Christian Religion by arguments grounded on the erroneousness of their faith and the truth of Christianity. He denies that our efforts would be counteracted by any apprehension, on the part of the Hindoos, that we were endeavouring to force our Religion upon them; because they were aware of our complete toleration of their rites, of the respect with which we regarded learning and reputed sanctity amongst them, and of the recommendation which these qualities supplied to public employment. And he remarks, in confirmation of his opinions, that the Hindoos, though individually strongly attached to their tenets, were not nationally jealous of them; and that they looked upon proselytes from their creed with pity and contempt, but not with anger.

The means by which the work of conversion shall be effected, were, the preaching the Gospel, and the translation and circulation of the Scriptures. Nor could the adaptation of them be successfully accomplished, without prudential abstinence from offence and acrimonious invective. He deems it necessary to refute the extravagant opinion, that the religious and moral condition of the Hindoos did not require improvement; alleging the tendency of their sacred writings to inculcate idolatry, obscenity, and vice, and to produce consequent degradation. And, adverting to the estimate of the depravity and

demoralization of the Hindoos formed by Sir William Jones and other competent judges——

"If I were to describe the Hindoo character generally, and in few words, allowing for individual exceptions, I should define it a compound of insincerity, servility, and dishonesty. Their master-passion is self-interest, which they pursue through all the mazes of cunning and duplicity. Their disregard for veracity is most striking; and the detection of their falsehood excites no other sensation than that of regret for the failure of the purpose it was intended to answer. Their charity has more of ostentation than of benevolence in it. The apathy with which they see their fellow-creatures suffering pain and distress is also very remarkable; and their boasted tenderness to the brute creation is a negative quality, extending no further than to the not depriving animals of life, without any effort to prolong it or render it comfortable." (P. 81.)

The policy of introducing Christianity into India is last considered. As, on the one hand, the Mahomedan subjects could not forget the loss of their former power; whilst, on the other, the Hindoos, though they regarded our Government favourably, when contrasted with the Mahomedan tyranny from which it delivered them, could not but be alienated

from us by difference of colour, of language, of religion, and of customs; "what," he asks, "should be our obvious policy?—

——"To implant, in the minds of the natives, principles, that, if they reason at all, they may reason to some beneficial consequence; such as will connect attachment with allegiance, and give them an interest in the prosperity of our European Government; in other words, the principles of the Christian Religion." (P. 88.)

The proposed measures are solemnly urged on the ground of Christian obligation: the stringency of which would be much more deeply felt by us, were the idolatry and debasement of our Hindoo subjects brought, by vicinity, more immediately under our observation; and the duty of ameliorating their condition, and of promoting their happiness, impressed on us, as their Rulers and landlords. It would be no less futile than pernicious to attempt to induce the Legislature to denounce the Religious improvement of the people, in opposition to its own recorded Resolution on the last renewal of the East-India Company's Charter.

"Thus, while every other religion in India is left undisturbed; while the doctrines of the Koran are freely circulated, and those of the Vedas and

Sastras left unmolested; the Government of a country professing the Christian Religion is called upon to exert its power for barring out every scattered ray of that Religious and Moral light which, through the endeavours of any charitable individuals amongst us, might otherwise shine upon the inhabitants of that benighted land. It goes, in effect, to annihilate all that has been done, for more than a hundred years, by the exertions of Missionaries and the circulation of the Scriptures, and to cast back into the darkness of Paganism those who had emerged from it: for such must unavoidably be the consequences of banishing Missionaries from India, and prohibiting the circulation of the Scriptures amongst the Natives." (P. 97.)

The Biographer of Buchanan, and the Historian of the Bible Society, have both observed, that had Lord Teignmouth's Pamphlet appeared at an earlier stage of the controversy, it would have superseded the necessity of every other. It proved, however, a serviceable and important contribution to the mass of documents calculated to illustrate the duty of our Government towards our Indian Population; to which reference might be made, when the subject might become, as it did subsequently, the object of National interest, Parliamentary discussion, and Legislative enactment.

The interesting and exciting topic which had drawn Lord Teignmouth into the field of controversy aroused his slumbering Muse, and induced him, in 1807, after an interval of nearly thirty years, to resume and pursue to its conclusion, by completing the 2d Canto of "The Wanderer," the train of thought in which that poem originated. The transition from the idolatries of India to the ancient superstitions of Britain is natural, and his anticipation of the downfal of the one is confirmed by reference to the extirpation of the other. The following passage, apostrophizing the Triune God of the Christian Creed, may be appropriately contrasted with the lines quoted in a former part of this work, descriptive of the Deity of the Brahminical system:—

Ah, times unblest! Now happier days arise;
The Day-spring's lustre has illum'd the skies,
O'er Death's drear shadows pour'd resistless day,
And Earth's benighted wanderers hail its ray.—
"Glory to God on high!" the world resounds:
"Good-will to men!" from earth to heaven rebounds;
Through Albion's vales the cheering accents run,
And Britons bow to God's Incarnate Son.

Oh Grace ineffable! mysterious Love!
Which angels pant to sound, and mortals prove;
From where ten thousand thousand seraphs join
To praise the Threefold Unity divine,

In human form the LORD OF WORLDS descends,
And life immortal on his steps attends.
In heaven ador'd—on earth a man of tears—
He bears our sorrows, calms our anxious fears;
A willing victim, to redeem us, dies;
Bursts the dark tomb, and re-ascends his skies;
There, thron'd with GOD, the FATHER'S glory shares,
And bliss eternal for his saints prepares.

"TO DR. CORNISH.

"MY DEAR JAMES— "Clapham, July 9, 1808.

. . . . . .

"If the Spaniards continue to act with the vigour with which they have begun—if they are prepared to suffer great losses, and have made up their minds to bear defeats—Buonaparte will not find it an easy task to subdue them. I think a successful opposition on their parts will produce a similar spirit throughout Austria, Italy, and Germany; and perhaps the Russian Bear may be tempted to throw off his shackles. But I am not sanguine enough to think that the Spaniards will carry all before them: they have a demon to deal with, and we of this country must expect to hear of his victories before the fate of Spain is decided. My hope is strong; and Providence may have marked the termination of the career of despotism.

A nation in arms is not to be subdued, if it will persist in the contest; and I see a decided spirit animating all Spain. We act wisely and justly in assisting that country; and I have good hope of a cause which begins on such principles. But we must not be dispirited, if we should hear of the discomfiture of the Spaniards: humanly speaking, it must happen. '*Pro aris et focis*' is a noble cause. We daily expect to hear of the capture of the French fleet at Cadiz.

. . . . . .

"With the sincerest interest in whatever relates to your happiness, both in this world and the next, I have not the presumption to say with St. Paul, 'I wish you were altogether a Christian as I am,' but, more humbly, a much better Christian than I pretend to be. Believe me, My dear James, that, notwithstanding difficulties which you will never solve, the Gospel is founded on evidence which ought to convince every reasonable being: weigh that evidence dispassionately; pray to God from the heart to enlighten you; persevere in your prayers, and my wishes will be accomplished.

"We all join in love to you and yours; and

"I am,

"Your affectionate Brother."

CHAPTER XVIII.

RESIDENCE IN PORTMAN SQUARE — PURSUITS — DEVOTION TO THE AFFAIRS OF THE BIBLE SOCIETY AND OTHER INSTITUTIONS — DEFENCE OF THE BIBLE SOCIETY, IN REPLY TO THE REV. C. WORDSWORTH — COMPOSITIONS ON RELIGIOUS SUBJECTS — RESUMES HIS JOURNAL — CORRESPONDENCE — EXAMINATION BEFORE THE HOUSE OF COMMONS.

On the 23d of July, Lord Teignmouth removed his residence from Clapham to London, having purchased the lease of a large and comfortable house in Portman Square. He was induced to this change by the superior advantages afforded by London for the education of his children; independently of the consideration, that Clapham had been previously deserted by some of his friends, among whom were Mr. Grant and Mr. Wilberforce. The departure of Lord and Lady Teignmouth from a place in which they had resided seven years was much regretted, not only by their remaining friends and neighbours, but by the numerous poor, whom their active charity had befriended. A large district in the vicinity of their house had been the object of their especial interest; and was not forgotten, or

unvisited by them, after their removal to London. The sorrow expressed by the multitude of persons who covered the lawn in front of the house, and crowded along the road-side to bid them farewell, bore feeling testimony to the affection and gratitude with which they had been regarded.

"TO WILLIAM WILBERFORCE, ESQ.

"MY DEAR SIR— "Portman Square, Aug. 1, 1808.

. . . . . .

"Our Society is proceeding to stereotype the Spanish Testament, and every exertion will be made for its early completion. The Italian and Portuguese Testaments are also in hand. When the former are ready, Mr. Turot's commission shall not be forgotten. I have the pleasure to tell you that 775 Testaments were distributed to the Spanish prisoners on board the transport the day before they sailed from Portsmouth: 498 have been despatched to Plymouth within the week, for the same purposes. We have a dépôt of Spanish Testaments at Gibraltar; and we learn that there are great facilities there for sending them to Spain and Minorca. Our Agents at Gibraltar have received a considerable order for Spanish Testaments, from a Catholic residing there, to send to Malaga.—So much for business.

"On Friday I delivered over possession of my house at Clapham; and it is gone. I certainly feel more than I can express at quitting a place where I enjoyed all the comforts this world can afford, during seven years. I trust the recollection of what I saw, heard, and knew there will be lasting and impressive. The convenience of our vicinity to the church, and such a pastor as Mr. Venn, are not likely to be easily found here. However, the removal is not without its use: it shews practically that we are not to consider our abode in this world as fixed; and teaches us to look at that eternal Rest which is held out to our hopes, through the mercy of God and our Saviour. When I first settled at Clapham, I thought I was fixed for life. I am taught the folly of that expectation, and shall hardly be tempted to indulge it again. I pray God that I may have the wisdom to profit by the change, to be contented and resigned in whatever state or condition He may place me, and to be active in discharging the duties of it! In what I have done, I have sacrificed inclination to a sense of duty; and so far I am right. That I may continue to feel and improve this sentiment is my hope and prayer!

"I participate all your feeling and hopes from the Spanish contest: never was justice more outrageously trampled on by Buonaparte. I have ever thought that it would please the Almighty, after using

him as a scourge for the iniquity of mankind, to vindicate His Sovereignty, by destroying him (after the efforts of human wisdom and foresight had proved vain) by means apparently inadequate and unforeseen. So may it be! But we must not pry into the councils of the Almighty, but await His dispensations, follow them as far as we can, and submit to them, whatever they may be. In this world, it has been well observed, we see but half of Ezekiel's Vision—the wheels, but not the Eye within the wheels. It is sufficient for us, and it ought to be our consolation, to know that there is an Eye which sees and directs them.

"You will be pleased to hear that we find our new house, No. 4 Portman Square, airy, cheerful, and comfortable. I have perhaps paid about 2500*l.* more than I ought in prudence; but the difference of a comfortable or inconvenient house, of a bad and good situation, to such a family as ours, is so great, that I would save in any way for the accommodation. An inconvenient house is a perpetual temptation to discontent; and subject as I am to long bilious fits, it ought not to be risked. When I see my old friends in it, I shall feel more at home. Your residence is two miles *only* from us: I hope we shall be insensible of the distance. Lady Teignmouth unites with me in the kindest remembrances to Mrs. Wilberforce, and with every good wish to you and yours.

"I am, my Dear Sir, yours affectionately."

Lord Teignmouth occupied his house in Portman Square till the period of his death, enjoying a large share of domestic happiness, of private friendship, and of public respect;—freed, by his residence in London, from cares and annoyances to which, inexperienced as he was in country pursuits, landed property would have subjected him. Surrounded with ample opportunities of congenial and useful employment, and, above all, possessed of that peace of mind which his religious principles and practice could alone supply, he exhibited a remarkable example of happy and honoured maturing age.

Yet the ingredients of his cup, though overflowing with blessings, were not unalloyed with bitterness. The frequent and almost periodical recurrence of his severe bilious complaints sometimes prostrated his strength and oppressed his spirits. His family were not exempted from the inroads of care, sickness, and death. His zeal in the cause of Public Institutions, and especially of the Bible Society, involved him in the perplexity and anxiety incidental to long-protracted and hazardous controversies; whilst the increasing expenses of his rising family reminded him perpetually of the inadequacy of his diminishing income, not only to the gratification of his large desire of usefulness, but even to securing to him some of the comforts which the state of his health required.

Lord Teignmouth passed the greater part of the year in London; usually occupying, during some months, a rented house in the neighbourhood, or at a watering-place; and occasionally visiting his friends. An important portion of his daily employment was dedicated to study and devotion. His family claimed and received an increasing share of his attention. He saw much society at his house; and he devoted his remaining time, so far as the state of his health would admit, to the support and superintendence of charitable, religious, literary, and other Institutions. Some official business occasionally devolved upon him at the East-India Board or at the Cockpit, where, as a Privy Counsellor conversant with Indian transactions and judicial proceedings, he was associated with the able Judges, Sir W. Grant and Sir J. Nicholl, in deciding on Indian appeals. Nor did he neglect the affairs of the Parish of St. Marylebone, in which he resided. He was elected a member, and attended the Meetings of its Select Vestry; and was much consulted by the Venerable Rector, Archdeacon Heslop, on parochial matters: and to his exertions was mainly attributable the introduction of the Evening Service into the churches of the parish. Among the Public Institutions with which he united himself, were the Society for Bettering the Condition of the Poor; the Society for the Suppression of Vice, of which he

afterwards became President; the Indigent Blind Institution; the Foundling Hospital; the African Institution; the Church Missionary Society; the Royal Institution; the Antiquarian Society; and the Royal Society of Literature, to the Chair of which he was appointed, but declined it in favour of Bishop Burgess.

"But the principal share of his attention was devoted to the great Cause with which he had now completely identified himself—the distribution of the Holy Scriptures. The rapidly progressive enlargement of the operations of the Bible Society had so much augmented the business—including correspondence, which fell to the share of the President—that the labour imposed on him was sometimes equivalent to that supplied by ordinary Professional employment, overtaxing his strength, and exhausting his spirits. It reached its climax on the preparation of the Annual Report, at the season of the year least favourable to his health: and though, till towards the close of his life, he was not incapacitated from enjoying the delight of attending the Anniversary Meetings of the Society, and of subsequently assembling the Vice-Presidents, Secretaries, and principal Members of the Institution, around his hospitable board, he often suffered severely, during some weeks, from the effects of his previous exertions. Lord Teignmouth seldom

absented himself from the Meetings of the Committee, even during the summer; as his country residence was usually in the neighbourhood of London. His deportment in transacting the business of the Society is thus described by the only survivor among his original colleagues in its working department, the Rev. C. F. Steinkopff:—

"In all his official and private intercourse with the Members, the venerated President never evinced the smallest partiality towards this or that particular class or communion. When any measure was proposed in the Committee, or any question was discussed, he listened to every speaker with the most perfect candour and the kindest attention; often giving to the arguments and reasoning for or against any proposition a far more deliberate consideration than was supposed by the party from whom those arguments proceeded. He was possessed of an admirable calmness and composure of mind, not to be disturbed by any heat in the debate, or any accidental warmth of expression. Even when complicated and delicate subjects were brought under consideration, and differences of opinion arose, he still retained his self-possession. Often have I watched his countenance, and every feature still expressed the placidity of his mind; nor do I recollect a single instance in which

even a symptom of impatience betrayed itself. After calmly listening (sometimes for several hours) to every thing advanced on one or the other side of the question, he might be seen making some memorandums: after which he would propose a Resolution, so adapted to the occasion, and so wisely and discreetly worded, that it was not unfrequently adopted at once by all parties." (*Extract from a Letter to the Author.*)

"It is impossible," observes the Dean of Salisbury, in a Letter already alluded to, speaking of Lord Teignmouth's annual discharge of the duties of President, "to be acquainted with the character or attainments of Lord Teignmouth, and to witness his conduct when presiding at the Public Meetings of the Society, without feeling how powerfully his sincere and sober piety, his attentive and candid spirit, his extensive knowledge, his practical wisdom, his grave and persuasive eloquence, his admirable temper, and his dignified yet conciliating manners, were calculated to support and accredit an Institution comprising Christians of all ranks and Denominations, and designed to diffuse the records of Revealed Truth to every nation under heaven."

His unusedness to public speaking rendered Lord Teignmouth usually apprehensive of this part of

his duty; and he took the precaution of committing his Addresses to paper, and learning them by heart. His rules, privately laid down for speeches at the Public Meetings of the Society, were, to abstain from compliment and from controversy. No one was on these occasions personally more interested in deprecating panegyrical allusions than himself: yet the attempt to restrain them would have been vain: and none perhaps transgressed more frequently on this head, though with the most refined good taste and Christian kindness, than his friend, and the zealous advocate of the great object of the Institution, Mr. Wilberforce—he, to whose eloquence, flowing freely from his own pure and capacious heart, Lord Teignmouth, in common with the multitudes assembled on its Anniversaries, listened with almost enthusiastic delight; and who, if not backward in "giving honour to whom honour was due," contributed materially, by his example, by his sentiments, and by his very presence, to promote the peace and harmony which, with some rare exceptions, have characterized the public proceedings of the Society.

In his sittings, as a Privy Counsellor, at the Cockpit, which he continued during several years, Lord Teignmouth was associated with Sir William Grant and Sir John Nicholl. He cultivated the acquaintance of the former eminent individual, of whose

public character he had conceived a high opinion on perusing in India his celebrated Speech on the Mutiny at the Nore, and the display of whose judicial abilities he had now frequent opportunities of witnessing; and in his intercourse with him he did not meet with the characteristic reserve and taciturnity of the learned Judge. There was no subject on which he found Sir W. Grant more disposed to open than on poetry; and on one occasion, at the house of Mr. Charles Grant, when Sir W. Grant and Lord Teignmouth, sitting next to each other at table, had monopolised a somewhat large share of each other's society, their host had the curiosity to question the latter as to the subject of their conversation; observing, that he had never seen Sir William so communicative, and was much surprised on hearing that it turned exclusively on poetry.

During the first year of his residence in London, Lord Teignmouth was a member of the congregation of the Rev. Basil Woodd: but finding his chapel distant, he engaged a pew in Westmoreland Street (afterwards St. James's Chapel), in the parish of St. Marylebone; where he enjoyed the privilege of attending the excellent ministry of the Rev. Messrs. Thomas White and Bean, and afterwards of Dr. Jennings.

In a Letter to one of his sons (Aug. 19, 1808), Lord Teignmouth indicates his affectionate remem-

brance of the scenes and friendships of his youth, which the various vicissitudes and employments of his life had never obliterated. When visiting his sons, whom he placed under the care of the Rev. Charles Jerram, in Surrey, he seldom failed to stop at Chertsey, for the purpose of repairing to St. Ann's Hill, a favourite haunt of his younger days :—

"You may have heard me mention, that I was at school at Hertford, before I went to Harrow. Forty-four or forty-five years have elapsed since I saw Hertford. It was, however, quite familiar to me; and the school and place recalled the ideas and scenes of my boyish days. You are yet too young to know the pleasure of retracing the circumstances of early life, but it is a pleasure which all feel who have not lost their sensibility. I walked without ceremony into the school; where I found the master sitting at the desk which his predecessor occupied in my time, and my own seat. He was very polite, and afforded me full opportunity of indulging my own feelings. I particularly remembered two elms, which are nearly the largest I ever saw; and rejoiced to see their majestic appearance, after so many years. My old master had retired long ago, and, to my regret, died last summer; as he would have been delighted to see me; and I, to shew my respect for him. We then proceeded to

Cambridge, where we remained three days, very much gratified. On Wednesday I returned to Portman Square."

"TO DR. CORNISH.

"MY DEAR JAMES— "Portman Square, Oct. 1, 1808.

"We were all rejoiced on our return from a tour to Albury Park*, on Thursday evening, to find a Letter from you, written in a fair hand and good spirits. I never could persuade myself that your malady was fatal, however severe and alarming. That you are once more upon your legs is a source of the sincerest pleasure to us. Our late excursion has done us all good; and I am as well as I could wish, or expect to be, in this world. To the next, both you and I ought to look with a steady eye: we have both had our warnings; and our departure, in the common course of nature, cannot be long protracted. I have no quarrel with this life, which at this moment presents to me every comfort; but the true way to enjoy it is to think much of the next, and to study the prospect of it, as delineated with so much force, beauty, and invitation, in the New Testament. You will there find a morality as superior to that of Juvenal as light to darkness,

* The seat of Samuel Thornton, Esq.

without his grossness, impurity, or defects. You will see it enforced by the strongest of all motives—the fear of future punishment—the hope of eternal happiness: and this Book will explain what no other has attempted to explain—how a sinner, as we all are daily and hourly, can be restored to the favour of God, and made meet for the Presence of the Most Pure and Holy, whose eyes are too pure to behold iniquity. Some of the ancients saw this dilemma, and had no clue to extricate themselves. The Light has now shone from Heaven upon us. "The Way, the Life, and the Truth," are revealed; and if we wander in darkness, it is our own fault. So much, My dear James, my regard for you suggests. It is my duty to pray to God, that after having preached to others, I may not myself be a cast-away.

. . . . . .

"We all dine at Clapham to-day; and I had a beautiful ride, by the side of the Serpentine River, in Hyde Park, this morning. From what serpent that said river was denominated would puzzle the learned of Totness, who, as Porson is now dead, are the Coryphæi of Literature.

"Do you not rejoice that the French banditti are to move off from Portugal, without their moveable and immoveable property. I should have more rejoiced—un-Christian as the thought is—if

they had become the property of Portuguese worms. As to the Spaniards, I fear not for them, if unanimous; and the rage of Buonaparte will exasperate and unite them;—and I trust Providence has marked the limit of his career.—God bless you all!

"Yours ever affectionately."

"TO A YOUNG PERSON.

"June 27, 1809.

. . . . . .

"The retirement of ——— affords you most ample means for reflection and meditation; and they cannot be better applied than to the review of your past life. The practice of self-examination is absolutely necessary for our improvement: it is the injunction of Moralists and Divines, and it is equally the doctrine of Heathens and Christians. No person was ever reformed until he had seriously and habitually exercised himself in this necessary duty: those who shut their eyes against their faults can never improve. 'None are so deaf as those that will not hear,' the proverb says: and we add, 'None are so blind as those that will not see.' I am therefore exhorting you to a duty of the first obligation and importance; and your happiness, both here and hereafter, is closely connected with a conscientious discharge of it.

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"You also know, to use the words of Dr. Paley, 'that without the governing, preventing, inspiring, and assisting grace of God we can do nothing.' Seek the first by prayer, to enable you to enter upon the review and examination which I recommend, with seriousness, accuracy, and effect. Beseech Him to assist you in discovering your heart to you, and to remove all prejudice which may conceal the truth from you. He knows your heart, and sees its inmost recesses: there is no concealment from Him: and although we may be hypocrites to the world and to ourselves—which is no uncommon case—we cannot be hypocrites in the sight of God.

"Consider, first, how you have discharged your duties to Him? Have you been regular in your devotions?—are they devoutly performed? Are you in the habit of constantly seeking and constantly returning thanksgivings for His protection, and the blessings which you enjoy? Is the desire to please Him the motive of your actions? Do you fear to offend Him? Do you read the Scriptures with prayer, to enable you to comprehend and obey them? And do you meditate upon what you read, with a view to fix it in your mind, and make it the rule of your conduct? Secondly, Consider your duty to your parents, who are to you Gods on earth. Have you been attentive to their wishes, commands, and instructions?—to please them, to anticipate

their wishes, and to return the obligation of duty, gratitude, and affection?

"All these are questions which you must answer before the Tribunal of Jesus Christ; through whom your prayers must be offered, and by and through whom alone you can hope for acceptance with God.

. . . . . .

"It is impossible to remain stationary in the Christian career: if we do not advance, we must recede.

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"TO WILLIAM WILBERFORCE, ESQ.

"MY DEAR SIR— "Portman Square, Aug. 2, 1809.

"Many thanks for your kind Letter; which I value the more, as I know you have more epistolary occupation than a due regard to your health fairly allows. My time is not idly spent; and as one proof of it—which will at the same time answer your query—I passed five hours yesterday, and as many the day before, at the India Board. I certainly did wish to resign my station in it, and applied to Mr. Dundas to have my name omitted in the new Commission: but as he and Lord Harrowby both wished it to remain, I did not choose to oppose my inclination to their wishes. At the same time, it is really a sacrifice of inclination; for of all business, I dislike most that which relates to India; of which I never wish to hear more than that every

thing is going on well there, as I have not renounced my interest in the prosperity of a country in which I passed so many years of my life.

. . . . . .

"We have had another subject of deep interest to us—the trial of your friend Gambier. I have read his defence; and, as far as I can form a judgment, feel no apprehension as to the verdict of an honourable acquittal.

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"I think the Second Number of the 'Quarterly Review' much improved; and agree in your opinion as to the particular articles. 'Umbritius,' I am told, smarts under the lash. The correction he has received may, in his Yorkshire retirement, prove salutary. I cannot help applying to him, *Nec lex justior ulla, Quam* &c. I have not read Cumberland's review of Cecil's 'Life of Newton'; but I read the review of Cœlebs in it, and never remember to have perused a more malignant critique. It determined me to renounce Mr. Cumberland and his co-adjutors.

"I must now conclude; for, with an aching head, I have been four hours at my desk.

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"Of Public Affairs I say nothing; as I cannot say any thing that will give you pleasure.

"I am, my Dear Sir,

"Yours affectionately."

In the spring of this year, Lord Teignmouth undertook the defence of the Bible Society, in reply to a Pamphlet from the pen of the Rev. Dr. Christopher Wordsworth, arraigning its principles and proceedings. He was induced to take this step, not so much on account of the importance of the charges he proposed to refute, as of the weight derived from the character and abilities of its author, and the authoritative sanction of its opinions implied in the circumstance of his having dated his Pamphlet at "Lambeth Palace." He was not, however, actuated by the apprehensions imputed to him by his antagonist; who inferred, "from his Lordship's having been seen to buckle on his armour, to leave his throne of State and to have come down into the plain, that the circumstance denoted something of a more than ordinary alarm in the citadel, and that it was felt within, that at last

—— certandum est de corpore regni."

Lord Teignmouth urges, on the ground of the Episcopal patronage the Bible Society had enjoyed, and especially of the warm support of the deceased Bishop Porteus, the improbability of its being "hostile," as its Reverend Accuser had represented it to be, "to the interests of piety, peace, and true religion." He demands evidence of the alleged interference of the Bible Society with the Society

for Promoting Christian Knowledge; maintaining, that the extensive circulation of the Scriptures at a cheap rate, by the former Institution, had relieved the funds of the latter; that the Bible Society could act where the Society for Promoting Christian Knowledge was precluded by its Regulations from proceeding; and that the religious zeal excited by its exertions had proved advantageous to the elder Institution. He contended, that the Bible Society's Foreign operations, to which Dr. Wordsworth had less objected, would be more successfully carried on than if placed under the direction of the other Society: and proceeds to vindicate a fundamental principle of the constitution of the Bible Society—the association of various Denominations of Christians.

"If the Bible Society had been instituted for the specific purpose of diffusing our Church doctrines, or for the support of Church discipline, doubt would certainly have existed as to the propriety of admitting to the councils of such a Society any Members who were not of the Establishment: yet, if the persons in question would lend their assistance in distributing a million of Common-Prayer Books through the kingdom, what is the baneful consequence that could follow?

"I am not indifferent to the interest of the Esta-

blished Church: I sincerely profess for it the highest admiration of its doctrines; and I trust I have as much zeal for its support as becomes any real friend to pure Religion and his country. But how the Established Church can be injured, or the success of the Society for Promoting Christian Knowledge be retarded, or the interests of Religion be impeded, by a much wider dissemination of the Scriptures than is compatible with the consitution of that Society, it is difficult to conceive: for in what does the success of the Society for Promoting Christian Knowledge consist, but in an ample diffusion of the Scriptures, and of Tracts favourable to the Gospel and to the Established Church? If, therefore, the Society for Promoting Christian Knowledge should dispose of fewer Bibles than it is used to do (the fact, I believe, is the reverse), yet, at the same time, thrice the number of copies be distributed by other means, with the same end in view—the 'furtherance of the Blessings of the Gospel,' what possible injury could the Society sustain?

"I am a sincere friend to the unity of the Church; and I am perfectly content with the Gospel as it is read in the Churches and preached in the pulpits of the Establishment; but I do not, therefore, think that the most zealous co-operation of Dissenters of any Denomination, in the distribution of the Scriptures, can be injurious to the

Gospel or to the Established Church. Is Scripture less 'profitable for doctrine, for reproof, for correction, or for instruction in righteousness,' because it is distributed by such an Association as that of the Bible Society?

"So much in reply to your arguments. And I shall now, without hesitation, declare, that, to me, one great recommendation of the Bible Society is this—that it is formed on a principle so simple and unexceptionable, that Christians of all Sects and all Denominations may conscientiously become members of it. Hence it has exhibited the singular phænomenon of an assemblage of Christians of various sects cordially uniting, in Christian charity, to promote the glory of God, and the salvation of their fellow-creatures, by disseminating the Holy Scriptures."

It appears, from the Memoirs of Dr. Adam Clarke, that Lord Teignmouth entered warmly into a project entertained by that distinguished scholar, but, from inadequate encouragement, afterwards relinquished—the re-publication of the Polyglott Bible. A Meeting for the promotion and discussion of the plan, at which vigorous measures were agreed upon, was held in Portman Square; and attended by Bishop Burgess and other eminent individuals.

The subject of the following Letter was the publication of the Icelandic Bible :—

"TO SIR G. S. MACKENZIE, BART.

"SIR— "Portman Square, Aug. 16, 1810.

"I have the honour to acknowledge the receipt of your very interesting Letter from Iceland, dated the 3d of June last.

"The information which it contains, respecting the religious state of the inhabitants, is very discouraging. I am, however, willing to hope that it may in part have proceeded from the want of the Holy Scriptures, and that the efforts of the British and Foreign Bible Society may supply this deficiency. The New Testament has been printed by them, and some copies have been transmitted to Iceland. The whole edition has been prevented reaching its destination by impediments not to be avoided; but great exertions have been made to remove them: and we trust that the zeal and efforts of a most active Correspondent of the Society in Denmark will finally succeed in conveying the Icelandic New Testament to Iceland, and that in the course of time it will be in the power of the Bible Society to furnish the inhabitants with the Old Testament also. We had been taught to believe that the people of the interior were not indisposed to Religion, nor remiss in the practice of its duties: and whatever may be the state of it in the principal town which has fallen under your inspection, I sincerely hope you may be enabled

to visit the interior, and obtain a more favourable account. I say, I hope;—although, from the abandoned practices in the chief town, and the poverty of the Clergy, there seems to be little ground for a more favourable report of the interior. I have communicated what you have said on the subject of a Missionary to some who take a deep interest in promoting the eternal welfare of their fellow-creatures; but my absence from town—and which will be prolonged for some weeks—has not enabled me to make the communication as extensive as I wish;—and the same cause, with the absence of many of my friends, will for a time also prevent me from endeavouring to give effort to your hints respecting the schools and other points. I do not, however, mean to lose sight of them; and shall be most happy if by any means I can avail myself of them, so far as to be instrumental in promoting the improvement of education and morals in Iceland.

"I cannot avoid expressing the satisfaction which I feel, from the intention which you have stated, of offering to the public an account of a country of which so little has been made known during the the last century.—With the sincerest acknowledgments for the favour of your Letter,

"I have the honour to be, Sir,

"Your most obedient humble Servant."

In this year, Lord Teignmouth experienced considerable anxiety in consequence of Lady Teignmouth's protracted and alarming indisposition. In 1809 and 1810 his pen was much employed on Religious subjects. In the former year he composed an Essay on the Scriptures; and also an enumeration of the Doctrines of the Gospel, illustrated by Texts;—and in the latter, a Treatise on Providence, which was published shortly before his death. In 1809 he resumed a Journal which he had commenced and continued for three weeks, seven years previously. Quoting an introductory entry made at that period, expressive of his regret at the failure of his preceding attempts to carry on a regular Journal, he again laments his subsequent ill success in fulfilling his original intention. A few extracts from this brief Journal will sufficiently indicate the humble, devotional spirit of its author.

Sunday, Oct. 16, 1809—Almighty and most merciful God and Father of our Lord and Saviour Jesus Christ, who alone knowest our hearts, do Thou in mercy lay open mine to Thee, that I may see all its pollution and depravity! Suffer me not to be ignorant of my follies, defects, and sinfulness! Thou seest through the veil of that hypocrisy with which we are prone to cover ourselves; Thou knowest my vanity and self-love, which are so apt to blind and

deceive me; Thou perceivest my dulness and insensibility to spiritual things. Oh, make me deeply sensible of them! Convince me, O God, how much I fail in my duty to Thee and to my fellow-creatures! Recall to my recollection all the sins and transgressions of my past life; and enlighten me, that I may know whether I have truly repented of them. Make me duly sensible of any want of faith and holiness, of my self-indulgence, of my neglect of Thy holy word and commandments, of any uncharitableness toward my fellow-creatures, of my proneness to blame them for what I myself practise, of any disposition to exaggerate the faults of others and extenuate my own. Lay open my heart, O Lord, to me, even as it is to Thee, that I may see its impurity and deformity, and no longer blindly follow its corrupt suggestions! Am I irritable, petulant, peevish, discontented, either in sickness or health?—make me feel it, and how much I offend Thee by it? Do I suffer unholy thoughts to tempt me with a sense of it, and of the sinfulness of indulging them?—am I addicted to intemperance or sensuality?—remind me of it by Thy corrections, O Lord! Am I inclined to malice or revenge?—shew me the wickedness of such an inclination. Do I waste my time in amusements, in unprofitable reading, in exercises or recreations for the improvement of my health, or in any other mode?—impress

me with a deep sense of the dreadful responsibility of my conduct. Am I negligent in the discharge of my duties, as a husband, father, master of a family, subject, or member of society?—expose all my omissions to me. Enlighten and instruct me, O Lord, that I may see and know what I really am; that I may strive, and watch and pray, against all those sins which most easily beset me: and not only give me a knowledge of my sinfulness, but an earnest desire to repent of it! May thy Holy Spirit fill me with a deep and abiding contrition for the manifold sins and transgressions of my past life, and lead me to true repentance! Create in me a new heart, and renew a right spirit within me! Repentance is Thy gift, O Lord; and without Thee I cannot so much as desire it! Make me watchful and circumspect, and careful to avoid and resist temptation! And, above all, I implore Thee for that true faith in Jesus which will teach me to know Him as my Saviour and Redeemer—as my Master, Lord, and Judge! Give me grace to trust in Him for the remission of my sins; and to know and feel that I can have no hopes of pardon but through the blood which He shed on the cross. O Spirit of Truth and Love, do Thou not only enlighten my mind, but warm my heart with holy fire! Make my will conformable to Thy will. Sanctify every affection of my heart. Let all my powers conspire

to glorify my Creator.—Hear me, O merciful God, for Thy Blessed Son's sake!

"*October* 1810—On the eighth of this month I completed my fifty-ninth year. Alas! what a catalogue of dark crimes the review of my life would exhibit. I have this consolation, however, that I do not wish to forget them: on the contrary, I daily enumerate them, as far as I recollect, in my confessions to God, with humble prayer that He would make the burden of them intolerable, the memory of them grievous; that He would make me lothe and detest myself, for having offended Him who has loaded me daily with benefits. I have struggled and prayed against the temptations which more easily beset me; and God, I trust, has heard my prayers. I have been more watchful to correct the faults of my temper, and more diligent in my prayers and meditations. I have a more enlivening apprehension of God's mercy in Christ. On the other hand, I see that I am far, very far removed from what I ought to be. O Blessed Jesus, Lamb of God, Son of God, who takest away the sins of the world, look down from Thy throne of glory upon a poor wretch who implores Thy pardoning mercy! Oh, speak that word which called the dead Lazarus from the tomb, and raise up my soul, dead in trespasses and sins! Oh, teach me to serve Thee, worship Thee, honour, love, and obey

Thee! Be Thou ever the desire of my heart! Oh, fill it with all joy and peace in believing! Strengthen me, as I advance in years, with the Holy Spirit, that I may daily grow dead to the world, and alive to Thee! O Blessed God, Father, Son, and Holy Spirit, have mercy on me a sinner! My heart's desire is, to serve and obey Thee. Increase my faith, strengthen my desires, purify and sanctify my heart, that it may be devoted to Thee!

"TO ONE OF HIS SONS.

"Portman Square, Dec. 3, 1810.

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"The King of Prussia, commonly called Frederick the Great, adopted the spirit of the Carthaginian law respecting their Generals; for he punished any of his cavalry who happened to fall. Dr. Moore, the Traveller, mentions an anecdote to this purpose, that a man fell from his horse, hurt himself much, and was still punished. When it was urged to the King that the man had suffered severely by his fall, his answer was, 'It may be so; but such accidents were much less frequent since it had been made a rule to punish them invariably.' By the way, the conduct of the king — although I have no doubt as to its motive — may admit of a question. Was it humanity, or not? Might he

not punish his soldiers to prevent their breaking their limbs or necks? I have also an observation to make respecting the *Punica fides*, which was proverbial. The accounts of Roman Historians, the enemies of the Carthaginians, are to be received *cum grano salis;* namely, with great allowances. If you believe Buonaparte, the war which has so long desolated Europe proceeds from *our* ambition, not *his*. An Englishman will, without hesitation, apply to this, *Cras credo; hodie nihil.* In reading Rollin, and History, carry in your recollection the homely proverb, 'Honesty is the best policy.' You will see that the prosperity of nations is invariably promoted by good faith, sincerity, and probity; whilst the opposite vices, although they may be attended with temporary advantage, will ultimately prove prejudicial. This is the order of Providence; and if we cannot always assign a retribution to national acts of injustice and bad faith, the page of History shews that such retribution actually takes place. The violation by Saul of the oath of security granted by the Israelites to the inhabitants of Gibeon was afterwards punished by a three-years' famine in the reign of David. This might be exemplified by Profane History.

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"His (Homer's) hero Achilles is but a brute; and Horace well describes him, *Impiger, iracundus*, &c.

He was, however, susceptible of affection; and if Homer had not softened his character, it could not have been tolerated. Hector is an amiable character: and although the Trojans brought their destruction on themselves, I am almost tempted to lament the success of the Grecians."

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"TO HUBERT CORNISH, ESQ.

"MY DEAR HUBERT— "Portman Square, Jan. 5, 1811.

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"You have defended Dealtry on the right grounds. Those who compelled him to lay open the nakedness of the land are responsible for the consequences. After all, it is not to the old Society which he objects, but to the administration of its affairs, which is confessedly bad and impolitic. The author of the Review of Dealtry's first Pamphlet*; (and I regret to say it is attributed to ———) has disgraced himself by his illiberal attack on Dealtry. In the mean time, our Society flourishes; six new Auxiliary Societies have been established since the last General Meeting in May; and one at Uxbridge, in the diocese of the Bishop of London, under his very nose. To all the attacks on the

* "Vindication of the British and Foreign Bible Society; in a Letter to the Rev. Dr. Wordsworth, chiefly in reply to his Letter to the Right Hon. Lord Teignmouth."

Society, it seems sufficient to say, 'We circulate the Bible without note or comment.'—Read, I beg you, the Review of Dealtry in the last 'Christian Observer' for December:—it is very well done.

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"Your ever affectionate."

"TO ONE OF HIS SONS.

"Portman Square, Feb. 26, 1811.

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. . . "But remember, that languages are only useful as they give us knowledge of things. To be able to construe Tacitus, Homer, or Sophocles, is one thing; to understand them, is another. Tacitus is an author full of deep and useful reflection: his language is concise, but pregnant with matter; and in a single line or sentence describing the character of men and manners, he places them before our observation with more clearness and precision than other authors in as many pages as he employs lines. The plan of abstracting, which you have adopted, is excellent: it is equally calculated to form your style, and to impress on your memory what you read: but with respect to Tacitus, you will oftener find it useful to dilate than to compress, and to develope his observations by pursuing them to their consequences. Many lines in Tacitus would make a

theme for pages. You should also try to read Homer and Sophocles critically: endeavour to understand their beauties and defects, both in their sentiments and language. Scenic representations are, in general, descriptive of the taste and manners of a nation; to which if they are not suited, they will not please. Carry this idea with you, in reading Sophocles: he was contemporary with the last of the Jewish Prophets, Malachi.

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"Do not be contented with any thing short of excellence; and whatever you learn, make yourself master of it. Ten lines thoroughly comprehended are of more use than one hundred merely construed.

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"Above all, remember, every moment of your life, that you are the heir of eternity. What a delightful hope, My dear Boy, to look forward to the enjoyment of each other's company in the society of purified Saints, under the shadow of the Throne of God our Saviour, in whose Presence there is fulness of joy, and at whose right hand there are pleasures for evermore!"

"TO MRS. MORE.

"MY DEAR MADAM— "Portman Square, May 28, 1811.

"From various causes, which it is unnecessary to detail, I have only had an opportunity within the last fortnight to read your last publication with that attention which it merited; and I was unwilling to acknowledge my sense of the obligation conferred on me by your present, until I had in some measure appreciated its value. I can now most truly say, that the perusal of it has afforded to me the highest gratification; and it will be some proof of the sincerity of this declaration, when I assure you that I mean to read it again and again, not for gratification only, but improvement. With this disposition, I willingly resign the task of criticism to Reviewers; remarking only, that I should have been better pleased to have had four volumes of the same quality, instead of two. Judging of others by myself, I feel that we all want to be reminded of our duties, and of our failure in the performance of those duties, especially those which we are every hour required to practise; of our neglect in watching our thoughts, emotions, and tempers; of the too predominant indulgence of a selfish disposition and habit; of the absolute necessity of a holy life, and the extensive obligations implied in that expression; and, above all, of the

great account which we must one day give. The public is therefore obliged to you, and I cannot but sincerely thank you, for a performance which has supplied so much matter for serious reflection and self-examination; which has made me think and feel; which has instructed and deeply interested me; and from which, by God's grace, I hope to derive real benefit. Whilst I see, with combined feelings of pity and sorrow, the numerous controversies which issue from the Press, I have reason at the same time to rejoice that it is not unproductive of books of 'practical devotion for the increase of piety and virtue,' and that works of this kind readily obtain a general reception and approbation. You are eminently entitled to applause for your labours in this line: the sentiments in Cœlebs have made an impression on many minds, to which they would have had no access if they had been introduced under a more formal garb; and 'practical piety,' which is calculated to instruct the wisest, will, I doubt not, tend to inform many who are both ignorant, and unsuspicious that they are so.

"In expressing my feelings with so little reserve, I am aware that I expose myself to a suspicion of flattering; but why should I on this account be silent? Indeed, My dear Madam, I should be gratified if any thing I have said should tempt you to future exertions for the good of mankind. It is

true, that we have many excellent manuals of piety and devotion; but the public taste varies, and those productions only which are adapted to it will stimulate it. Justin justly observes, 'that the understandings of men are as the chords of musical instruments: when a string sounds, the strings which are unisons with it, if within proper distance, will vibrate;' and as you possess the talent of adapting your writings to *all* tastes, with very few exceptions, I trust you will continue to exert it, as long as it shall please God to give you health and strength for the work.

"In all these sentiments, Lady Teignmouth most cordially concurs. We have both long been invalids; and for myself I can say, that I owe a very severe indisposition, which I have suffered ever since the 25th of January, to application, and which for many weeks precluded the use of my pen beyond absolute necessity. We have the greater occasion, therefore, for a manual of practical piety. A few years, at the utmost, will determine whether Religion has had 'that influence on our hearts, and on the conduct of our lives,' which it ought to have: and as we advance towards the period of our earthly career, we are more disposed to read those books which renew and fortify our conviction of this truth. Your whole performance, and especially the concluding chapter, is well calculated to

produce this effect, and to lead to that heavenly meditation which Baxter describes with a pen plucked from an angel's wing. If you have not the passage in your memory, you will thank me for transcribing it from mine :—

" ' Other meditations are as numerous as there are lines in the Scripture, creatures in the universe, or particular providences in the government of the world. But this is a walk to Mount Sion ; from the kingdoms of this world to the kingdom of Saints ; from earth to heaven ; from time to eternity : it is walking on sun, moon, and stars, in the garden and paradise of God.'

" Lady Teignmouth begs her most affectionate remembrance to you ; and we unite in kindest remembrance to Miss P. More and your family.

" I remain, My dear Madam,

" Your obliged and sincere."

The following retrospect of his life, and recognition of the guiding Hand of Providence, in a Letter to Lady Teignmouth, dated July, is suggested by a visit of Lord Teignmouth to his brother in Devonshire :—

" I really find great comfort at Otterton. The conversation of my brother recalls so many youthful

scenes, so many little endearments which had almost escaped my recollection, that I am now living over again the occurrences of early life. These remembrances are amongst the most soothing pleasures of age. I go back to the middle, almost, of the last century, and wonder at the events which have taken place. Amongst them all, I recognise the directing Hand of Providence, and the most undeserved mercies of a kind God."

"THE BISHOP OF NORWICH TO LORD TEIGNMOUTH.

"MY DEAR LORD— "Norwich, Sept. 18, 1811.

"If any thing could add to the satisfaction which I feel in having promoted to the utmost of my power the Institution of an Auxiliary Society in my diocese, it would be your approbation of my conduct; for I can with truth declare, that the Report published by your Lordship first led me to reflect upon this important subject. The business went off as well as possible; though there are certainly a few, and but a few, who seem to forget that the principal object of those great and good men to whom we are indebted for the Reformation, was, *to put the Bible into the hands of the Poor*;— 'right well perceiving,' to use their own expressions, 'this only to be the cause of all mischief in the Church, that the Scriptures of God were hidden

from the people's eyes.'—'And,' says Tindal, with much simplicity and force, 'I do marvel greatly that ever any man should repugn, or speak against, the Scripture to be had of every man, in every language: for I thought that no man had been so blind as to ask why light should be shewed to them that walk in darkness; where they cannot but stumble, and where to stumble is the danger of eternal damnation: or so Bedlam-mad, as to affirm that good can be the cause of evil.'—(*A Pathway into the Holy Scripture, by William Tindal.*

"How would this pious and learned man be delighted, if he were alive, to behold so many thousands, not only of our own country, but of every nation under heaven, pressing forward with earnestness, and exclaiming, in the words of our sublime and religious Poet,

'Teach me—how I may know Him, how adore!'

"The very active part which your Lordship has taken, in diffusing far and near the greatest blessing which Heaven in its mercy ever bestowed upon mankind, must prove a source of never-failing comfort to you, to the last hour of a life; which I sincerely hope will be prolonged, for the benefit of all who know you.

"I am, My dear Lord,

"With unfeigned respect and affection, yours &c.

"H. Norwich."

"TO ONE OF HIS SONS.

"Portman Square, Oct. 11, 1811.

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"On the 8th of this month I completed my 12th *lustrum:* and when I look back to my past life, I cannot find words to express my gratitude for the various mercies which I have received during the course of it. Amongst these, I reckon the afflictions which I have suffered, much fewer, indeed, than I have deserved. Unhappy must that man be, and most ignorant of his own heart, who does not consider the calamities which he suffers, either of body or mind, as amongst the greatest blessings. I am sure I can say from my heart, 'It is good for me that I have been afflicted.' God knows what is best for us; and we ought not to pray for exemption from misfortune, but that all His dispensations may be sanctified to us. How many who are now rejoicing in hope might have gone on in a career of thoughtlessness, if God had not interposed, to recall them to consideration and dependence by the stroke of affliction. All my concern in this world is, to prepare myself for leaving it; and, by God's blessing, to enable you and my children to pass through life in the fear of God, doing your duty to Him and your fellow-creatures. Of this duty your Catechism contains an admirable com-

pendium, which cannot be too deeply impressed on the heart. You mentioned your intention of participating the Communion—a Sacrament instituted by Christ himself, for the continual remembrance of the sacrifice of his death, and the benefits which we receive thereby. Nothing is so well calculated to impress this remembrance as the frequent repetition of that Holy Ordinance; and I pray God to make you deeply sensible both of the duty and benefits attending it. I wish to see you learned; I wish to see you accomplished; but I am more anxious to see you grow up in faith and holy obedience, which is its natural and necessary fruit: nor is there any incompatibility in these wishes: they may all be realised. Never forget, that all our comforts in this life—all our hopes of the next—flow from the love of God in Jesus Christ. I find great benefit in storing my mind with passages in the Scripture: they supply subjects for meditation during my walks and sleepless nights. I will put down a few:—St. John's Gospel, the 14 first verses; Epistle of St. Paul to Titus, the 11th, 12th, 13th and 14th verses of the Second Chapter; the 5th, 6th, 7th and 10th verses of the Epistle of St. Peter; the 14th and following verses to the end of the Fifth Chapter of St. Paul to the Galatians; St. James, the Third Chapter, the 15th and following verses to the end—*cum multis aliis.*

"TO THE REV. DR. ADAM CLARKE.

"DEAR SIR— "Hampstead Heath, Dec. 17, 1811.

"I was so much engaged in official duty yesterday, and so deeply fascinated with the narrative of the proceedings at Cambridge*, that although I began an answer to your obliging Note, I could not find time to finish it. My conscience has often accused me of neglecting to make my acknowledgments for your very valuable present of your edition of the Bible; and I can truly say that I have intended it almost daily. I must request you therefore to take the will for the deed, and now to accept my very sincere thanks for what I esteem very highly; and I hope the Almighty will grant you health and ability to complete your valuable labours. Sometime or other I may trouble you with a few remarks which have occurred to me; and excuse me for saying, that I do not agree with your exposition respecting the *animal* which tempted Eve. I know your candour, and have no fear that you will not kindly accept what is friendly intended; and neither of us have to acquire the disposition of being able to differ in opinion without diminution of mutual esteem.

"I hope to return to Portman Square on the 27th

* Meeting for Formation of Bible Society.

or 28th: after which I shall be most happy to communicate with you and Mr. Pratt on the best means of forwarding the Polyglott, without further loss of time.

"I am, Dear Sir,

"Your very sincere humble Servant."

"TO THE REV. C. F. W. STEINKOPFF.

"MY DEAR SIR— "Portman Square, Jan. 13, 1812.

"If I have delayed acknowledging your obliging Note of the 10th longer than I should have done, I beg you will not impute it to a want of sensibility at the most agreeable and interesting intelligence contained in it. My feelings most cordially sympathize with yours on an event so peculiarly calculated to excite our sincerest gratitude to God; and mysterious, and often incomprehensible, as the ways of Providence are to our understandings, the Hand of God is so plainly revealed in blessing the proceedings of the British and Foreign Bible Society, that it is scarcely invisible to blindness itself:—to HIM be the praise and the glory! I augur well of the Emperor of Russia, from the public manifestation of his zeal to communicate the Word of God to his benighted subjects. They dwell, indeed, under a dark horizon; and I hail with more delight than I can express the dawn of approaching day.

I trust his example will be followed; and that there are pious and devout Christians in his dominions who will gladly avail themselves of his example, and stimulate both their monarch and his subjects to new exertions for spreading the Light of Truth and Salvation within his dominions. I join with you in prayer for the prosperity of our Society: and when I consider the encouragement which it it has received, I wonder, praise, and adore!

"That you may enjoy health, and every blessing this world affords, is the sincere wish of,

"My Dear Sir,

"Your faithful humble Servant."

"TO THE REV. DR. ADAM CLARKE.

"MY DEAR SIR— "Portman Square, June 8, 1812.

"I now offer to you what I intended to have made much sooner—my acknowledgments for your obliging Letter of the 18th of last month, and for the last Number of your valuable edition of the Pentateuch and Book of Joshua. Although the reasons in your Preface to Joshua point out the natural and strong connection between the Law and the Gospel, the revelations of the justice and grace of the Almighty, and the propriety and the utility of reading them in succession, as the best mode for knowledge and improvement, I hope you will be

enabled to continue your comments through the whole of the Old Testament, and exhibit the Prophecies, and their completion in the Person of our Saviour. Those who have read your work with attention will be anxious to see all the Books of Divine Truth accompanied with your illustrations. I can easily conceive the time and labour which the completion of the numerous Tables must have cost you, and am astonished at your undertaking and success. Every Biblical Student ought to be grateful for them; and I doubt if all the Jewish Rabbies now existing could have done what you have singly executed.

"I do, My dear Sir, most sincerely rejoice with you at the success of our Society. It has risen, under the favour of Providence, like a new constellation, to illuminate the darkness of the moral world; and I cannot but pity the delusion of those who endeavour to extinguish its light. With respect to Dr. Marsh, I trust he will have the satisfaction to see, before he leaves this world, that his efforts to annihilate a Society which has the glory of God and salvation of mankind for its object have proved as unavailing as they are sophistical, and that he will be able to rejoice in it. If Dr. Marsh had only meant to recommend the circulation of the Liturgy, he should have had my hearty concurrence: and if this had been his sole object, he

would have omitted some tenths of what he has published. As the matter stands, I pity him, and the abuse of talents which might be usefully employed. Baxter well observes, that 'long experience assureth us, that an angry zeal is easily kindled, but a lively faith, a confirmed hope of glory, a love to God and man, needs more to produce them.' It is a hard task to be a Christian in very truth and deed! I will only add, what I sincerely feel, that the practical observations introduced in your Commentary appear to me eminently useful.

"With the sincerest wishes for your health,

"I am, Dear Sir,

"Your sincere humble Servant."

THE REV. DR. STEINKOPFF TO LORD TEIGNMOUTH.

"MY LORD— "Savoy, Strand, June 11, 1812.

"I should have considered it my duty to wait on your Lordship previous to my departure for the Continent (which is fixed for to-morrow), had not a mass of business prevented me. But I cannot omit expressing, by these few lines, the high sense of respect, gratitude, and Christian affection with which the character of your Lordship has inspired me and many of my dear fellow-christians on the Continent, and my ardent wishes and prayers for the prosperity, comfort, peace, and happiness of your Lordship, and of every branch of your family

At the same time, I beg most humbly to recommend myself, and the important but arduous Mission to which I am called by the unanimous voice of the Bible Committee, to your Lordship's most serious attention and earnest supplication; for I know, and am fully persuaded, that 'the prayer of a righteous man availeth much.' It is not in any wisdom or strength of my own that I depend. No; I place my sole and whole reliance in God—in a God of infinite power, wisdom, and goodness—in that God 'from whom all holy desires and all just works do proceed'—in that Blessed Redeemer, who has said, 'My grace is sufficient for thee; for my strength is most perfect in weakness.' In His name I go; His blessing I implore; in the prayers of His people I rejoice; to His will I wish to bow; in His service I desire to live and to die. May He give me simplicity and persevering activity, and a patient waiting for His grace and direction, a fearless independence of men, and a most perfect and childlike dependence on Him. May I be enabled to glorify His name, extend His kingdom, spread His word, be an almoner of British benevolence, and return richly laden with the blessings of the Gospel of Peace!

"I am, with the most unfeigned respect,

"Your Lordship's most humble
and obedient Servant,
"C. F. A. Steinkopff."

MEMORANDUM BY LORD TEIGNMOUTH.

"May God, in His mercy, protect the writer of this Letter! He shall have my prayers. Alas, good man! he little thinks how much my conscience tells me that I am unworthy of the eulogium which he bestows on me. I pray God to make me feel this sentiment more deeply, that I may be more earnest in my prayers for the renewing and sanctifying grace of the Holy Spirit."

"TO WILLIAM WILBERFORCE, ESQ.

"MY DEAR SIR— "Harrow, Middlesex, Aug. 7, 1812.

. . . . . .

"Your company at Harrow would have afforded much pleasure to many. Your call, however, to Sandgate was irresistible; and Lady Teignmouth rejoices with me that you are able to give us a favourable report of Mrs. Wilberforce's health. Our good wishes ever attend you.

"I was last Monday at our Committee of the Bible Society, and was much gratified by the intelligence communicated to us. We received a printed copy of the Gospel of St. Luke in the Chinese — a precursor of a complete Translation of the New Testament into that language. We had several Letters from the zealous and pious Steinkopff, dated from Gottenburgh: he there met Paterson and Henderson, whom you will recognise as two of our

most active and able Agents in the North. After a conference of three days, they separated on destinations in the service of the Society: one to Petersburgh, another to Copenhagen, and the third to Stockholm—like the Apostles. I longed to be at their conference!

"Admiral Harvey lately presided at a Meeting for establishing a Bible Society at Woodford. He conducted the business well; and publicly confirmed, by his own experience, an assertion of one of the speakers, that discipline was much better observed in ships where attention was paid to Religion, which was increasing. This is most pleasing from a man who, a few years since, was brought to a court-martial for calling his Commanding-officer* a Methodist. Every Meeting of the Committee furnishes a practical refutation of the strictures on our Society.

"Cunningham has answered Dr. ——. I know not whether the Doctor admits the corruption of human-nature, but I see in his book a decisive proof of it.

"We are surrounded with all our children here, and enjoy our retirement much. I feel the benefit of the Harrow air, and review with pleasure the scene of my youthful studies. Dr. Butler is a good disciplinarian, and a very pleasing and sensible man.

* Admiral Lord Gambier.

Cunningham has done much good, and was much wanted. Young Perceval is a pleasing, interesting youth; and has visited Harrow almost daily since his vacation. I learn from Dr. Butler, that, amongst his father's Papers, some very pious and excellent Prayers were found for the Divine assistance in his Political department, particularly at a period when the affairs in Portugal had a gloomy appearance. I hope his sudden removal may operate as a National admonition, not a National chastisement.

"Lady Teignmouth and Charlotte beg their kind remembrances to Mrs. Wilberforce; and I am,

"My Dear Sir,

"Yours affectionately."

"TO THE SAME.

"MY DEAR SIR— "Harrow, Middlesex, Aug. 27, 1812.

. . . . . .

"I look round from the Hill on which I reside, and see on all sides such demonstrations of GOD's goodness, as ought to extort praise and thanksgivings from a heart of stone. We are a most favoured Nation: let our gratitude be National! —I rejoice to see a Public Thanksgiving ordered for the late glorious successes of our arms; but I should like to have seen it in deeper humility, some acknowledgments of National iniquity, humble supplication for true repentance, fervent desires to

promote the glory of God and Christ, and devout petitions for grace to amend our lives, and for the continuance of that mercy which we have so largely experienced! There is a tincture of self-righteousness in the prayer. Our enemy, indeed, is blind, infatuated, wicked, and ambitious; but we have much, as a nation, to repent of; and woe be to us if the Arm which has defended us should be withdrawn!—I write from a full, and I hope a grateful, heart. In the enjoyment of health, and of every comfort which this world can give, with so much private and public ground for exultation, I must be blind indeed not to see to WHOM I owe all this, and rejoice with fear and trembling. Let us compare our present condition and prospects with our state of alarm, apprehension, and dismay, two months ago. Who can do this, and not say, 'Glory to God! Thanksgivings for His unmerited mercies!'

"Accept mine and Lady Teignmouth's most cordial congratulations on the completion of your fifty-third year, with an ardent wish that it may please God to prolong your life and increase its usefulness. Your reference to the predictions of Warren and Pitcairne remind me of a remark of a physician to my mother twenty-five years before her death, when she was lamenting her weak constitution: 'A Venice glass, if taken care of, will last as long as a double-flint.'

"In October next, if it please God to prolong my existence to that period, I shall have completed my sixty-first year. I look back to my past life, and say from my heart, with astonishment and gratitude, It is of the Lord's mercy that I am not consumed!—I am perfectly contented that my name as once Governor-General of India should sink into oblivion; but I hope that it will be remembered, by my latest posterity, as President of the British and Foreign Bible Society. I bless the Providence that has added this character and designation to my name, and pray that I may be enabled to discharge the most gratifying duties annexed to the situation. This subject, and the reflections attending it, would lead me far. You and I could point out some instances of *blindness* and *infatuation* which it suggests. Let the words of the Lord run and be glorified!

. . . . . .

"I see London enveloped in smoke, and rejoice that I am not in it. May the sea-breezes shed health on you and Mrs. Wilberforce and your family! Cunningham is laborious, active, and zealous: he means and acts well; and his church is well filled, even during the Harrow vacations, twice every Sunday. The situation requires great prudence; and if his zeal may, in some small instances, have exceeded a little the precise measures of discretion,

I like it better than lukewarmness: 'it is good to be zealously affected in a good thing.' Having tried your eyes and patience, I have only to say, Pray for me.

"I am, my Dear Sir,

"Yours ever affectionately.

"P.S. Remember us affectionately to Mrs. Wilberforce."

"TO THE BISHOP OF DERRY.

"Portman Square, Nov. 3, 1812.

. . . . . .

"In England, the zeal which has hitherto supported our Institution continues unabated; and the number of Auxiliaries and Branch Societies, and Bible Associations, established since the last General Meeting, will, I am persuaded, exceed that of any former year. For my own part, I contemplate with deepest gratitude and admiration our immense machine, which is now rolling through the world, dispensing the Word of Life in all quarters and directions: and feeling, as I do, the great responsibility of the station which I have the honour to occupy, I pray to God that he will enable me to discharge the duties of it conscientiously. I have directed Mr. Seeley to transmit to your Lordship, when he has an opportunity, two copies of a

small Pamphlet written by Mr. Otter*, in reply to Dr. Marsh. You will do me the favour to receive them as a present from myself: and I send them because I think they are written with the temper of a Christian, and with a force of reasoning which may be evaded, but cannot be refuted."

"TO ONE OF HIS SONS.

"Harrow, Nov. 9, 1812.

"Time flies most rapidly; for in looking back to my Memoranda, I found that more than a fortnight had elapsed since we parted at Horsley; but neither you nor your brothers are absent from our affections, although separated from us. My great object in this life, after endeavouring to prepare for that which will endure for ever, is to provide for my children: it is my daily prayer to God that he will enable me to breed you up in his faith, fear, and love; to set you an example worthy of imitation; and to bless the instruction which you receive. If, by God's blessing, these important points should be attained, I shall have no fears of your temporal success; and if his Providence should doom you to a life of trial and sufferance, you will be prepared to bear it with humble acquiescence in

* Afterwards Lord Bishop of Chichester.

His supreme will. What delight it will afford your parents, when on the eve of quitting this transitory scene, to know that their children have true Christian dispositions! This indeed will be a consolation in the last agonies of dissolution! Let me have your prayers, that I may die 'the death of the righteous': and pray also for yourselves, that your 'end may be like His.'

"As you like to hear of us, and as I ever wish that our actions and pursuits may be mutually interesting, I will tell you how our time has been disposed of since our separation. We arrived at Battersea Rise on Friday, without any discomfiture; often thinking, on the way, of the travellers to Chobham. We remained with Mr. and Mrs. Henry Thornton until Monday. Clapham Church, on the Sunday, exhibited the same appearance as when we were in the habit of attending it. Mr. Sharp's drone was as monotonous as ever. Mr. Venn, as usual, instructed us most pathetically; the clerk was the same; and we were delighted with the skill of Mr. Crouch on the organ. The faces which we used to see were exhibited, and I almost forgot that we were no longer parishioners of Clapham."

It has been stated in a former part of this Memoir that Lord Teignmouth's residence at Harrow revived not only his boyish recollections, but his

early affection for the seminary in which he had passed several happy and profitable years. His objections to Public Schools yielded to his observation of the system of education pursued at Harrow, and of the gentlemanlike deportment of the Boys; and his two younger sons, who were of a suitable age, were soon after placed there. His correspondence whilst at Harrow was carried on partly in Latin.

The following Letter was written to Lord Moira, when that Nobleman was on the point of proceeding to India:—

"TO THE EARL OF MOIRA.

"MY LORD, "Portman Square, Feb. 10, 1812.

"At a period when endeavours were made to alarm the public by representations of the dangers to be apprehended attending any attempts to impart to the natives of Hindostan the doctrines of Christianity, I deemed it my particular duty to publish the result of my own observation and experience on this important subject. The publication, although avowed by me, was anonymous; as I conceived there might be an impropriety to its bearing the name of a Member of the Board of Controul as its author. I now submit it to your Lordship, with a request that you will honour me by the acceptance

of it. The state of affairs on your Lordship's arrival in India will enable you to judge how far my reasoning in 1808 was well founded.—Allow me to avail myself of this opportunity in expressing my cordial gratification, that a country, in the prosperity of which I must ever feel a deep interest, has been placed under your Lordship's administration; and my sincere wish is, that your voyage to it may be prosperous, and that the climate may prove propitious to your health.

"I have the honour to be," &c.

"TO THE REV. E. HENDERSON.

"DEAR SIR— "Portman Square, Feb. 13, 1813.

"You have commenced a correspondence with me in a most auspicious manner; and I look forward with great pleasure to the continuance of it. I really esteem, admire, and respect the Venerable Bishop of Zealand; and my answer to his Letter of the 7th of January, which I inclose, I trust will prove to him how deeply the Committee and myself are impressed with these sentiments. Amidst the scenes of horror and desolation which have marked the last year, it is most reviving to think that they have not extinguished a spirit of Christian benevolence and concord — that there are thousands over all parts of Europe who are anxious to

promote the glory of God and the eternal interests of their fellow-creatures. May His Holy Word 'run and be glorified,' and Christ reign in all hearts!

"I rejoice at the encouraging prospect of the establishment of a Bible Society in Copenhagen; and feel the most perfect confidence that the same prudence which has hitherto accompanied your endeavours, under God's good Providence, will conduct them to a prosperous conclusion. Truth is mighty, and it will prevail; but God must remove the mists from our eyes, before we can discern its heavenly light.—I shall beg the favour of Mr. Tarn to furnish you with a copy of my Letter to the Bishop of Zealand. I pray to God that He will enable you to discharge the duties of the glorious situation to which His Providence has raised you, with zeal, simplicity, and fidelity; and, with my prayer to Him that He will bless your endeavours to promote His glory,

"I am, my Dear Sir,

"Your sincere humble Servant.

"P.S. The caution in your Letter shall be duly observed."

"TO ONE OF HIS SONS.

"Portman Square, March 21, 1813.

. . . . . .

"Ireland is an integral part of our empire, and I pray to God that He will direct the judgment of the Parliament in the great question before them. If the Members of the House, and all the petitioners *pro* and *con*, would apply by prayer to Divine Wisdom for aid, I should look to the decision on the Catholic claims with less apprehension. I attended for two hours the first debate in the House. I thought it dull. Mr. Grattan's speech was accurately reported in the 'Times,' but not with all his tedious repetitions. It was said not to be much in his usual manner. I heard nothing brilliant; and to me it was, in some parts, unintelligible."

"*March* 31.—To write this, I have laid aside the Bible Report. Last night I was examined, questioned, and cross-questioned, more than two hours, by the Committee of the House of Commons, on the India Business, including the subject of Missions. The questions put to me were such as would have taken three days' deliberation to answer circumstantially. I gave my replies from the impressions of the moment. I reached Portman Square at one in the morning; and, as you may suppose,

feel somewhat fagged to-day. I got through my examination with great intrepidity, and really felt no other embarrassment than from the difficulty of answering questions of great importance, and of great length, *impromptu*. I began to think, that if I had practised public-speaking at twenty, I might have succeeded tolerably well: at sixty-one, there is no hope of learning a new trade. With a good conscience and common sense, a man may acquit himself decently."

Lord Teignmouth was examined by the House of Commons, not only on the subject of Christian Missions, and of an Episcopal Establishment in India, but also on other important topics — the unrestrained admission of Europeans into India, and the opening of the trade. He expressed his persuasion, that the removal of obstacles to the admission of Europeans was calculated to lower the native estimate of European character, and consequently dangerous in a country where the stability of the Government depended on opinion. He anticipated little advantage from the opening of the trade, as the native would make little use of British-manufactured articles.

In opposition to Mr. Hastings, and his former colleague, Mr. Cowper, Lord Teignmouth, whilst he

avowed apprehensions of the effect of the *public* preaching of Missionaries, professed himself unable to suppose any danger, but, on the contrary, believed that great probable benefit would result from conferences between them and the natives, founded on a declared persuasion of the erroneousness of the Mahomedan system. And not being able to corroborate his opinion by reference to the success of English Missionaries, as those who had reached India during his residence had only commenced the study of the native languages, he illustrated it by the example of the Apostolic Swartz. He was convinced that the appointment of a Bishop, which now excited alarm, even among many Members of the House of Commons, would be regarded with perfect indifference by the natives.

The temporary embarrassment experienced by Lord Teignmouth on being placed in the situation, to him novel, of a witness at the Bar of the House of Commons was removed by the following circumstance. Having replied to a question put to him relative to the comparative state of the population of the British-Indian provinces previous and subsequent to the British Rule, in a manner not according with the views of a Member who had filled a high judicial situation in India, Sir John Anstruther, that gentleman tauntingly asked him whether he had been in India during the reign of

the Nabobs. Lord Teignmouth checked a retort, when on his lips; and from that moment acquired a composure which would have carried him through any extent of examination.

It was at this time, on Mr. Hastings's appearance at the Bar of the House of Commons, the Members, by simultaneously rising, testified their respect to the venerable Statesman; and offered atonement to his feelings, aggrieved by the protracted persecution he had endured.

Ill health prevented Lord Teignmouth being associated with his friend on another public occasion during this year; when the University of Oxford conferred on Mr. Hastings the Honorary degree of Doctor of Civil Law, and it had been proposed to bestow the same Academic distinction on Lord Teignmouth.

CHAPTER XIX.

POETRY —— CORRESPONDENCE.

In the spring of 1813, during his daily morning walks, between the family prayers and breakfast, Lord Teignmouth composed a "Metrical Essay," as he describes it, entitled "Nature and Grace"; "written," as he observes in his Preface, "during a lingering and dispiriting indisposition, to divert the author's thoughts from his illness, and give them a serious and salutary direction." Conscious of the inadequacy of his enfeebled powers to do justice to his theme, he prohibited the few friends who were permitted to peruse his Poem from transcribing any part of it. One passage, notwithstanding the author's injunction, and the languor evinced in some of the lines, may be quoted, as expressive of the mingled feelings of admiration and sorrow excited in his mind by the splendid but perverted genius of Byron:—

Mark Nature's Pupil next, in port sublime,
Firm and intrepid, glorying in his prime!
Life's morning gale his youthful spirit cheers,
And the new world a scene of bliss appears:
He quaffs the untasted joys, and fondly deems
The fount exhaustless, pure its luscious streams:
Gay flowers, unmix'd with thorns, around him rise,
And varying prospects charm his eager eyes.
Borne on the tide of rapture, wild he sails,
And yields his fragile bark to Pleasure's gales.
The brooding tempest marks his destin'd prey;
The billows swell, dark clouds involve the day;
The shatter'd skiff, by seas and whirlwinds tost,
Floats a mere wreck; or sinks, for ever lost!

List to "Childe Harold's" Tale!—The circling hours
Beheld his wanton sports in Pleasure's bowers,
Nor shame nor prudence his career restrain'd;
E'en to its dregs the sensual cup he drain'd,
'Till pleasure ceased to please;—the vacant eye
Spoke the sad fruits of dull satiety.
For him the festive board was spread in vain;
Listless he heard the minstrel's rapturous strain;
Dull to his sight the brightest sun arose,
Nor Beauty charm'd, nor Friendship sooth'd his woes.
Disgusted with the soil that gave him birth,
He roam'd, a restless wanderer, o'er the earth,
With shifting scenes to rouse his torpid mind,
And idly hoped to leave himself behind.
At times, in mournful strains from anguish wrung,
The dirge of his departed joys he sung.

Youth yet remain'd—a youth of dreary gloom,
Doubt, and despair—no hope beyond the tomb!

Ah, Byron! Master of the lyre, whose strains
Flow with a charm that every sense enchains,
Whate'er thou paintest—convent, rock, or dale,
Athena's wrongs, or Saragossa's wail—
Thy pencil, vivid, vigorous, bold, and free,
Pours o'er each scene the glow of extasy.
Thine, too, the power to probe, with matchless art,
The moody workings of the Ruffian's heart;
Where pride, that brooks no pride in others—hate
Remorseless, vengeful—love of stern debate,
That laughs at fear, and scowls when Pity pleads—
Lie brooding, prompt to dare the fellest deeds;—
Art, that too often lends to vice a grace,
And smooth the terrors of the demon's face.

Oh, had the transports of thy burning lyre
Been tuned to scenes which Faith and Hope inspire,
Then hadst thou added to a Poet's fame
The brightest honours of a Christian's name!—
Why suffer sceptic gloom thy mind to cloud,
And robe thy blazing genius in a shroud?
Why trace thy cheerless, dark, and chilling way
Through wastes illumin'd by no genial ray?
Behold immortal Truth her heavenly light
Displays, to clear from wildering mists thy sight!
Warm'd by its renovating beams, the mind
Feels bliss, beyond all earthly joys refin'd.

TO THE LORD BISHOP OF SALISBURY (FISHER).

"Portman Square, Sept. 17, 1813.

"MY DEAR LORD BISHOP—

. . . . . .

"With a view to assist your Lordship's consideration, if you have not yet adopted a determination on the subject, I will take the liberty of giving you the result of my own experience; namely, that whenever a Meeting has been held for establishing an Auxiliary Bible Society, notwithstanding apprehended opposition and the most untoward appearances, its success has been complete.

. . . . . .

"I could name many instances; and I do not know one where the attempt has failed, after a Meeting has been actually convened. The good common sense and piety of the assembly has ever been found to prevail against all opposition. If I remember rightly, your Lordship informed me that an Auxiliary to the Society for Promoting Christian Knowledge has been established at Salisbury, under your Lordship's auspices. I sincerely rejoice at it, and at every Institution for promoting the glory of God and the interests of our Church. The fact seems to remove an objection on the part of those who are disposed to give a preference to the objects of the old Society. For my own part, I have ever lamented the endeavours which have been made to

represent the operations of the two Societies as adverse. One object they have in common; and it has always appeared to me that the operations of the British and Foreign Bible Society have materially assisted those of the Society for Promoting Christian Knowledge in those departments which are peculiar to it, by leaving a greater proportion of their funds applicable to the promotion of them. I am equally persuaded that a Church founded on the Holy Scriptures will flourish in proportion as they are known, understood, and followed.

. . . . . .

"I am, My dear Lord Bishop,

"Your very sincere and obliged."

"TO THE HON. C. J. SHORE.

"MY DEAR CHARLES— "Portman Square, Oct. 28, 1813.

. . . . . .

"What I saw at Cambridge would furnish subjects for a volume of reflections. I cannot conceive a situation more exposed to dangerous temptations than that of a College life; particularly to those whose religious principles have not been duly cultivated, and who are left to their own exclusive guidance, without a conscientious friend or tutor to direct and instruct them. The danger becomes the greater, if, from their rank, they should be exempted

from the stricter rules of Collegiate discipline, and be allowed indulgences not permitted to those of inferior stations. If I am to credit what I heard at Cambridge, I must consider Noblemen as placed there for the purpose of passing two or three years at the University without any obligation to attend to their improvement; and that few are entitled to appreciate to themselves the eulogium of Tacitus on Helvidius Priscus:—'Ingenium illustre altioribus studiis juvenis admodum dedit; non ut plerique, ut nomine magnifico segne otium velaret, sed quo firmior adversus fortuita, rempublicam capesseret.' (Hist. lib. iv. c. 5.)

"You have the invaluable advantage of a religious education, and are not ignorant of the doctrines and duties of that faith which alone can give you happiness here or hereafter. 'Let him,' however, 'that thinketh he standeth, take heed lest he fall.' We must ever distrust ourselves; and pray to God for his Holy Spirit, to guide and instruct us, to suggest good resolutions, and to enable us to perform them. Our sufficiency is of Him; and whatever we attempt must be undertaken in dependence on his support, which will not be denied to serious and devout prayer. Sir Matthew Hale, a most learned Judge and sound Christian, used to say, that the business of the week never went on well unless he began it with devout supplication

for God's help. He was born A.D. 1600, and died in 1676. I am particularly anxious that you should imitate the example of Sir William Jones, in making a regular allotment of your time and studies; by an adherence to which he attained his great proficiency in literature and science. By this means, when you enter your room, you will not be at a loss for immediate occupation. An artist who has several pieces of mechanism to execute, if he wastes time in considering which he is to begin, when his hands ought to be employed, will find at the close of the day that he has made little progress. 'Magnum vectigal est parsimonia,' is a maxim as applicable to your time as to your purse. If indolent amusements and idle dissipations are permitted to occupy the hours which ought to be devoted to study, distinction will never be acquired. Relaxation leads to inactivity, that is, an incapacity for exertion, and, finally, to indifference or despair. A College life to an idle man, if he retains any conscience, must be an irksome situation. Experience and observation have uniformly proved that occupation in the line of duty is a great—I may say, an indispensable—source of happiness: it is the dispensation of Heaven. In the allotment of your time, you will make an allowance for recreation and exercise; for the vigour of the mind materially depends on the temperament of the body. The habit of early-rising

will improve your constitution and intellect:—endeavour, My dear Charles, to acquire it. And whilst I am on the article of Habits, let me recommend you to read Paley's chapter on that subject. Whilst I am writing this, the words of St. Paul come forcibly over my mind:—Paul 'planted, Apollos watered; but God gave the increase.' To Him my prayers are daily offered for you. Consider me ever, My dear Charles, as your best friend: tell me, without reserve, your wishes, your wants, your feelings: in me you will ever find a disposition to gratify every reasonable desire. You are young and inexperienced: I can make allowances for the errors of youth. Consult me with a freedom you would use to a friend of your own years. Avail yourself of the benefit of my experience, and confide in my affection.

. . . . . .

"Your ever affectionate Father."

"REV. DR. ADAM CLARKE TO LORD TEIGNMOUTH.

"MY GOOD LORD— "Harpur Street, Nov. 22, 1813.

"I feel much honoured by the sight of the 'Dissertation on Providence,' which was left at my door on Saturday evening. After my labour was over, I sat down to give it the most careful reading in my power. I took care to finish it in one sitting, that

I might possess myself of every part of the argument. I will now take the liberty to tell your Lordship what I think may be properly omitted:— First, the short reference to the stop of the French at St. Jean D'Acre. This place would not have been soon reduced, for two reasons: first, because at that time it was strongly fortified by Djezzar and Sir Sidney Smith, as I have been credibly informed: indeed the French state this. When their grenadiers had scaled one wall, and thought they could immediately have penetrated into the place, they found they had *another wall* to surmount, and the whole work of escalade to commence afresh; and they were cut to pieces before they could effect this. The second reason is: The whole *battering-train* of the French had been taken, on its passage by water, before the army reached the place; and, in consequence of this, they could make no practicable breaches in the walls. On these grounds, I think there was no particular intervention of Providence in the case: and unless there were a few lines of explanation, such a case should not be adduced in reference to this great argument.

"The second thing I wish omitted, is, the whole, from p. 111—129, that concerns Buonaparte. That tragedy is not yet concluded; and what the issue may be, we cannot tell. It may yet furnish some valuable fact for the illustration and proof of the

great doctrine; but it appears to me to be unfinished, and too uncertain as to its issue, to be safely pressed at present into the service of your subject. With respect to *ambition*, and the means it uses to accomplish its purpose, I see nothing *singular* in the character or conduct of Buonaparte. Though not a statesman, I have had the secrets of States of many centuries under my eye, and have possessed means of information on this subject which perhaps not one among several millions can ever possess. I need say little to your Lordship on such a subject; but I shall say enough, when I say that the case above, however flagitious it may be conceived, (and yet even in it, I believe, there has been much *exaggeration*,) is not a *solitary case*. But waving this until the whole plot be fully developed, which is probably at no great distance, and till we see whether it be 'for Judgment' or 'for his land,' I would leave it untouched. Had I not had your Lordship's permission to take this liberty, I should not have dared to have done it; but I promised to give my opinion *honestly*.

"Having done with *omissions*, I shall say a word or two of *additions;* but the line on the first page of the work proposes on this part all that is necessary—'A Sketch, to be filled up with Appropriate Instances.' Let these instances be *added*, and the work is done. They are numerous; and an

impressive and point-blank bearing selection may be easily done.

"And now, My Lord, all my feelings hasten me to give my opinion of these 'Thoughts on the Providence of God.' I have also thought on the subject: I have read some of the best things published on it: and I have certainly been more puzzled than relieved, more confounded than edified. On one hand, I found the subject plunged into τὸ φρέαρ τῆς ἀβύσσου of eternally-conceived and fixed purposes, from which not only free-agency, but all agency except that of the *ineluctabile fatum*, was totally excluded.

"On the other hand, I found this doctrine wire-drawn, through all the concatenations of causes and effects, by a certain class of writers, whose aim appeared to be, to account for the government of the world independently of the wisdom, power, and goodness of God. Being thus rebutted in my attempts to inform myself on a subject in which I felt almost every moment interested, I formed a general opinion in the secret of my own mind, with which, as appearing to agree best with Scripture and fact, I rested generally satisfied; and of all the books that *passed* under my *notice*, I *passed* those by with the *least notice* that pretended to treat on *the Providence of God.*

"Thus matters continued for several years; till

an intelligent friend put into my hand a Treatise which he had written on the subject; and in which he professed to unite the two systems referred to above; avoiding the objectionable parts, and forming from *both* a consistent and *Godly whole.* I read this with extreme disappointment: to me it appeared confusion confounded by confusion: the *lucidus ordo* did not exist in it, and everywhere the *Non bene junctarum discordia semina rerum* were most obtrusively apparent. I ventured to mention this: my friend was hurt; and I believe to this day my intellect has been lowered in his opinion, by the judgment I formed of his work.

"From these facts your Lordship may judge that I did not take up the little Treatise sent me by your Lordship with strong prepossessions in its favour. I am a *plain* man; have dwelt all my life long in *tents;* and as flattery requires a considerable measure of politeness, such as I never possessed, to make it tolerable, I am in consequence incapable of it. I say, then, to your Lordship, *ex animo,* that I have read your Treatise with pleasure, with delight, and with no small portion of edification. I met with neither *rocks* nor *shoals* in it—neither *whirlpools* nor *quicksands:* all is fair, clear, expressive, and satisfactory. It is indeed *like* the Providence of God. There are no *leaps in the dark:* there are no futile attempts to resolve an *ignotum per ignotius*—

no *cutting* of *Gordian knots.* It represents the Ever-blessed God upholding all things by the word of His power, serving the purposes of His will *by* all things, and setting His heart on His intelligent offspring with unvarying feelings of love and benevolence. Your Treatise, My Lord, has *satisfied* me. I bless God for it, and wish it in the hands of every upright man and woman in the nation. It is calculated to do nothing but good: let me entreat your Lordship not to let it sleep any longer in your study: it has been there too long—ever since August 1810!

"I have to thank your Lordship for the excellent Metrical Epitome of the Brahminical Metaphysics relative to *God* and *Creation.* What I had very long ago learnt from the Ayeen Akbary shewed me its correctness. I promise myself much pleasure in perusing the Jôg Bashust. I think your Lordship was pleased to say I might make any extract from it that might be useful to me. I have begun the first volume, and have read several pages with much pleasure. But why should not *this* be published, as was *originally* intended? The rugged *Oupreḱhat* of Anquetil du Perron will never supply the place of such a Translation as this. I return, with a thousand thanks, the 'Thoughts on Providence'; and shall be glad to see the Dabistan, when it suits your Lordship's convenience.

"I am, My Lord, with sentiments of high respect, affection, and gratitude, your Lordship's much obliged, obedient, humble Servant,

"A. CLARKE."

"TO THE LORD BISHOP OF ST. ASAPH.

"MY LORD— "Portman Square, Dec. 7, 1813.

"The interest which I cannot but feel in the credit of a Society over which I have the honour to preside must be my apology for troubling your Lordship once more on the subject of your late correspondence.

"When I had the honour to address your Lordship on the 8th of November last, it did not occur to me to compare the passages pointed out by Mr. Charles as errors or omissions in the Oxford Edition of the Welsh Bible with the English Authorised Version, for the purpose of ascertaining their agreement or disagreement with it. Indeed, it is entirely owing to the information in your Lordship's Letter of the 11th of November—namely, that the leading rule prescribed by the Editors of the Oxford Bible, with the concurrence of Mr. Roberts, was to keep as closely as might be to the Authorised English Version—that I have been induced to collate the passages in question with that Version. It is a satisfaction to me to be able to state the result of

that collation as favourable to the proposed emendations of Mr. Charles. The errors and omissions which he thought it his duty to correct derive no support whatever from any copy of the English Authorised Version which I have examined: they are indeed, in every instance, deviations from it: whilst the corrections proposed by him are in strict conformity with it, and of course with the leading rule prescribed by the Oxford Editors.

"That your Lordship may be enabled to ascertain the correctness of my assertions, without the trouble of a reference to Mr. Charles's Letter, I take the liberty of stating the several instances specified by him as errors and omissions:—

East for *West*, Joshua xvi. 8.
East instead of *South*, Joshua xviii. 13.
Ten for *twenty*, Ezra viii. 27.
The first month, omitted, Ezra x. 17.
And thy wine, omitted, Deut. vii. 13.
Three hundred for *Five hundred*, 2 Chron. xxxv. 9.
Bowed down their heads, omitted, 1 Chron. xxix. 20.

"In addition to the above, I can also venture to assure your Lordship, although I have not made the examination myself, that neither the first edition of our Authorised Version, nor the Folio Bible printed by Royal Authority in the first year of Edward VI. A. D. 1549, contains any of the above errors or omis-

sions. It would be presumption in me to offer any opinion on subjects of Hebrew Literature; but I trust your Lordship will excuse me for adding, on the authority of a learned Biblical Critic, that the corrections of Mr. Charles are in perfect concord with every authentic copy of the Hebrew Text, as well as with ten of the ancient Versions, in which the Books containing the above text are found; and, under such authorities, can hardly be pronounced arbitrary or improper.

"I have the honour to be," &c. &c.

PRINCE ALEXANDER GALITZIN TO LORD TEIGNMOUTH.

"MY LORD— "St. Petersburgh, Jan. 20, 1814.

"The Committee of the St. Petersburgh Bible Society has charged me, on the occasion of the departure of the Rev. John Paterson for England, to write to your Lordship, to express their most unfeigned gratitude to the British and Foreign Bible Society for having sent hither this worthy Member, whose attention and cares have been so hearty and so successful for the benefit of the Bible Society in Russia.

"The first year of the existence of this our Society has been already signalized by very numerous and considerable enterprises and actions. Besides the distribution of the Holy Scriptures in different

languages throughout several countries of this extensive empire, the Committee have partly begun, and partly undertaken, to print them in the Sclavonic, the German, Finnish, French, Polish, Armenian, and Kalmuck or Mongul, dialects. The number of Members and Benefactors in this salutary work increases daily; the most distant provinces of Russia are emulating the nearest, in the active contribution towards the success of it; and the light of the Word of God begins to illuminate the cottages of the poor, the asylums of the helpless, the hospitals, and the prisons. The prisoners of war partake of it; even the Heathens and Mahomedans begin to receive and feel it. In the mean time, the happy effect of the establishment of the St. Petersburgh Society and its Committee was the production of similar Committees, or rather parts of our General Committee. In several cities of Russia, such as Moscow, Riga, Yaroslaw, Dorpat, Revel, and Mittau, we entertain the most sanguine hopes, from the co-operation of these partial Committees in our general undertakings.

"The Committee, while they prostrate themselves before the Almighty Giver of all good, who with one hand hath delivered Russia from her outward enemies, and with the other planted in her bosom an Institution for disseminating more effectually His word, acknowledge, with heartfelt satisfaction,

the instruments of His holy decrees. The British and Foreign Bible Society have acquired a sacred right to the everlasting gratitude of the Society at St. Petersburgh; which cannot, at the same time, but give a solemn testimony to the indefatigable co-operation of their Member, the Rev. John Paterson, in their splendid successes.

"Accept, my Lord, the assurance of my esteem and most unfeigned respect for your person.

"I have the honour to be

"Your Lordship's most humble

and obedient Servant,

"PRINCE ALEXANDER GALITZIN."

The afflictive event alluded to in the following Letters was the death of the heir of a house distinguished during many generations by its loyalty and hereditary virtues—Colonel John Hill, eldest son of Sir John Hill of Hawkstone. Lord Teignmouth had seen much of him, being related to him through his marriage with a niece of Lady Teignmouth; regarded him with sincere affection; entertaining a warm admiration of his character, and a conviction, that, had circumstances admitted of his continuing a member of a profession in which he had served with credit in Holland, his sense, spirit, and energy, no less than his remarkable integrity,

would have associated him, had his life been spared, with his younger brothers, in a distinguished share of the glory of the British army. Colonel Hill was cut off in the prime of life, after a few days' illness, leaving an aged father, a youthful widow, seven children, and numerous other relatives, friends, and dependants, to bewail his untimely loss.

In compliance with the desire of Mrs. Hill and the family at Hawkstone, Lord Teignmouth, accompanied by Lady Teignmouth, repaired to the house of mourning. Their arrival was almost coincident with the news of a victory, on the conclusion of which Lord Hill and his brothers received the melancholy intelligence from Hawkstone. Lord Teignmouth has engraved with a friendly, but impartial hand, a memorial of the public and private virtues of his lamented relative, on the monument dedicated to his memory in the Parish Church of Hodnet in Salop.

"TO THE HON. CHARLOTTE SHORE.

"MY DEAR CHARLOTTE— "Brighton, Feb. 1, 1814.

"Your Letter of the 28th has confirmed, sadly confirmed, all our dreadful anticipations. I say, with you, Is our friend gone? Alas! that there was room for doubt. On Sunday night I was almost disposed to be superstitious. My feelings

will account for it. The fire in our room was apparently extinguished two hours before we went to bed: not a spark was to be seen when I put out my candle and went to rest. In the middle of the night, it revived, blazed up, and lasted till near daylight. I fondly hoped it might prove a favourable omen, that the spark of life in our departed friend would again revive. I clinged to the hope which it has pleased God to disappoint. I trust he is happy, and pitying, perhaps, the misery of those whom he has left behind.

"I send a Letter to Betsy, inclosed. Shall I say a Letter of consolation? Alas! what consolation can she now feel? She will weep, and her tears must flow. Our hearts would break, if our sorrows did not find vent in tears. But she must not despair, she must not droop: she must think of her children, and their claims on her health and exertions. You, who want consolation yourself, must encourage her. I pray, My dear Charlotte, that God may sanctify, both to you and to her, and to all the melancholy mourners at Hawkstone, the affliction you have witnessed. You see what it is for a wife to lose her husband, children their father, a father his son, brothers and sisters a beloved brother. . . . . Poor children! my heart bleeds for them.

. . . . . .

"Remember me most affectionately to Sir John Hill, and all at Hawkstone.

. . . . . .

"I am, My dear Charlotte,

"Your ever affectionate Father."

"TO THE SAME.

"MY DEAR CHARLOTTE— "Brighton, Feb. 17, 1814.

. . . . . .

"When we purpose, God willing, to set out, we shall indeed want all the assistance of new objects to make the journey tolerable, and enable us to come to you to solace, not to add to, your afflictions. We must now endeavour to look to the past, not as furnishing food for grief, but as a chastening lesson. The lightning has fallen on the oak; but the young scions are green and blooming, and require the fostering hand of maternal affection to rear and cultivate their growth. God, in His Providence, has made the path of duty the road to happiness, and we cannot deviate from it without suffering. That affection which now mourns a husband gone to his rest must be transferred to his children: in them hope has an object and duty, a constant occupation. Prayer to God, and humble resignation to his afflictive dispensations, will give vigour to exertion, and expand the buds of hope.

It is a great consolation to us that your dear cousin has been so wonderfully supported. It is in the season of calamity we are experimentally instructed that there are sufferings which God alone can enable us to bear, or from which He alone can deliver us. It is there that we are taught 'that God keepeth the feet of His saints': and blessed are those who feel the truth of the Apostle's declaration, 'that all things work together for good to them that love God.'

. . . . . .

"The affliction has spread far and wide, but God has sanctified it. Our duty, though we may grieve, is, to submit and adore.

. . . . . .

"We shall meet in tears: still, however, we shall rejoice to see you.

"I am," &c.

In a Letter written in May to one of his Sons, he thus alludes to the Anniversary Meeting of the Bible Society:—

"Before this reaches you, I hope to have the pleasure of rejoining my family party at Brighton, to which I look with great delight. My time has not been idle in London; for I have been in incessant motion and labour, all preparation for our

Meeting this day, which past off most delightfully. Of all the General Anniversaries of the British and Foreign Bible Society which I have attended, this was the fullest of enjoyment. The man who could hear and see what passed to-day without emotions of exultation, gratitude, and delight—in one word, ecstasy—must have had a heart of marble: but there was none such present. Charles Grant, junior, spoke with enthusiasm and masterly eloquence. But I cannot enter into particulars; for it is past eleven at night, and the Meeting occupied me five hours and a half. I could have borne it three more: all was harmony and joy. My prayer to God is, that I may be worthy the station His Providence has assigned me; that the Bible Society may flourish more and more; and that the impressions of this day may last for ever!—Glory to God! Amen, and Amen!"

. . . . . .

In the summer of this year the state of Lord Teignmouth's health obliged him to visit Cheltenham; from whence he proceeded to Devonshire. Previous to leaving town, he headed a Deputation from the Bible Society to the Emperor of Russia. He was unfortunately prevented paying his respects on a similar occasion to the King of Prussia, the first monarch who had patronized the Bible Society.

"TO LADY TEIGNMOUTH.

"MY DEAR WIFE— "Cheltenham, June 29, 1814.

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"Since writing the above, I have received a Letter from Betsy, of which the following is an affecting extract:—'Sir John, notwithstanding my fears, is once more restored to his usual health, and is living under the sunshine which the honours paid to his son reflect upon him. The road over which the body of my husband passed to his icy bed was strewed with flowers, on his brother's arrival; and the steeple, under which his poor remains are mouldering, was decorated with flags, and bells ringing, and other emblems of rejoicing, unheeded by that eye which would have sparkled with praise and thankfulness for his preservation. But God Almighty has done that which His mercy has urged him to do: and why will my rebellious and selfish heart continue to lament that I alone am left to bear pangs which he is removed from?'

"Lord Minto has completed his career here.—Ought I to thank God that He has spared me, and drawn my thoughts toward Him?—I wish I could think of nothing else; in the conviction, that the more a man thinks of God, the more he will be disposed to honour Him by doing his duty.

. . . . . .

"I mean, if I should not ride out in the evening, to drink tea with the ——. There is a composure in Mrs. —— which delights me. I think I see in it the influence of Christian principles—nothing of that agitation which she once exhibited: but I only saw her for an hour. Mr. —— is returned to town. I long to see you all at Sidmouth: one night in London, I despaired of it;—but I have had no return of the symptoms.

. . . . . .

"God bless you all!

"Your ever affectionate."

"Cheltenham, July 1, 1814.

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"No more last words at present. (Continued in the evening.) In a Life of Alfred, I read the following most excellent admonition, translated from the Saxon:—

"'Thus, quoth Alfred: If thou growest into age, hast wealth, and canst take no pleasure, nor hast strength to govern thyself, then thank the Lord for all that He hath sent thee for thine own life, and for the day's light, and for all the pleasures that He has made for man; and whatsoever becometh of thee, say thou, Come what will, God's will be done.' (Amen!)

"As a contrast to the above, take the following:—

'Mr. Watson, the Manager of the Theatre, begs to 'solicit the honour of a *bespeak* from Lord Teign-'mouth, for Saturday night: on which occasion the 'new pieces, of *Illusion*, and *The Miller and his* '*Men*, can be performed.' Mr. Watson was not a little surprised when I told him that I had not seen the inside of a play-house for twenty years, and never meant to see one again. I find 'Illusion' is to be acted, without a *bespeak*."

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"TO THE HON. C. J. SHORE.

"MY DEAR CHARLES— "Portman Square, Sept. 17, 1814.

. . . . . .

"On the preceding Saturday, a Meeting took place at Sidmouth, at which I presided and speechified; when a Branch Bible Society, in connexion with the Devon and Exeter Auxiliary Bible Society, was established. The Meeting was numerous; and was attended by all the visitors—at least, a great number of them. Hughes and Steinkopff were there: their eloquence made a great, and, I trust, a desirable impression.

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"I hope a good foundation for good is laid. I tried my eloquence in vain on Mr. ——; but I am not used to cut blocks with a razor: my weapon was blunted, or had to encounter impenetrable

matter. . . . . Since, I have read your Letter, with my large spectacles. It enabled me to accompany you down the Southampton River, to enjoy the beauties of the scenery; and reminded me—no very pleasant retrospect!—of the mournful view I had of the Isle of Wight in May 1786, when I sailed alone to India, three months after my marriage.

. . . . . .

"I remember the time when, to the disgrace of my country, a Frenchman could not walk the streets of London without having his pigtail pulled, with a 'Monsieur Soupe maigre!' or some more opprobrious term. We are all children of one God—destined to eternal joys or misery. Let us live as brethren—let us cherish and thank God for the blessings our country enjoys. Contrast a Sabbath in England and France:—

> England! for thee the good and wise
> Of every land implore the Skies;
> Thou art, amidst the gloomy night,
> Seen far—a lovely Star of Light,
> Bright beaming through the storm.

"You will, after me, amidst all the noise, bustle, and charms of a new country, recollect the beautiful apostrophe of an Arabian Poet:—

> Quam juvat, ah patrios memori tenuisse recessus
> Mente per ignotos dum vagor exul agros!

"I could swell sheets in answer to you, but I have many Letters to write; and with my kindest remembrance to your friends, conclude, with the unnecessary assurance that I am,

"My Dear Charles,

"Your ever affectionate Father."

"TO BISHOP BURGESS.

"DEAR LORD BISHOP— "Portman Square, Oct. 15, 1814.

"If I were prudent, I should, from regard to my eyes, which are inflamed, avoid the use of them; but I cannot delay thanking you for the few pages accompanying your Letter of the 10th, and resolving your questions respecting Sir William Jones. I have no hesitation to pronounce him a Believer in the Trinity—not from any declaration, *totidem verbis*, to that effect, but from the general tenour of his writings, and the absence of any passage implying disbelief or doubt;—and he was not a man to conceal his sentiments. In a prayer, he says, 'Admit 'me, not weighing my unworthiness, but through 'Thy mercy declared in Christ, into Thy heavenly 'mansions!' He calls Christ, in another passage, 'the Divine Author of the Christian Religion': and still more expressly, he says, 'I, who cannot help 'believing the Divinity of the Messiah,' &c. And on the Trinity I found the two following passages, to

the same purport:—'Very respectable Natives have 'assured me, that one or two Missionaries have 'been absurd enough, in their zeal for the conver- 'sion of the Gentiles, to urge that the Hindoos 'were even now almost Christians, because their 'Brahma, Vishnu, and Mahesa, were no other than 'the Christian Trinity;—a sentence in which we 'can only doubt whether folly, ignorance, or im- 'piety predominates.' Nothing can be more evi- dent 'that the Indian Triad, and that of Plato '—which he calls the Supreme Good, the Reason, 'and the Soul—are infinitely removed from the 'holiness and sublimity of the Christian doctrine of 'the Trinity; and, that the tenet of our Church 'cannot, without profaneness, be compared with that 'of the Hindoos, which has an apparent resem- 'blance to it, but with a different meaning.'

"If this be not the confession of a sound Believer in the Trinity, it would be difficult to find more expressive terms short of '*I believe*,' to denote assent. I hope your Lordship will favour me with the continuation of your Pamphlet. Not long ago I read Bishop Horsley *versus* Priestley, for the first time in my life; and found the work what I expected it to be—the masterly production of a vigorous mind, deeply imbued with learning, and strengthened by logic and mathematics. The Bishop is a giant to a dwarf, with respect to his antagonist.

The impudence of Socinians—excuse a harsh term —is most astonishing, and only to be equalled by their want of candour and honesty. Your Lordship, in exposing these men of *liberality*, will do essential good. If Bishop Horsley were now alive, Mr. Belsham would have been silent.

"I am, My dear Lord Bishop,

"Your obliged and sincere humble Servant."

"TO THE HON. C. J. SHORE.

"MY DEAR CHARLES— "Portman Square, Nov. 26, 1814.

. . . . . .

"Methodism is a very convenient word: the general meaning of it, by those who use it, is, that the person, or work to whom it is applied, has more religion than the speaker. I have known many religious persons in my life, but never one who had too much religion. A man must indeed be a simpleton, with little true religion, who will suffer himself to be laughed out of his principles by a nick-name. Cant I detest, but Religion I revere, and honour those who seriously profess it. If the Bible be true, as it most assuredly is, woe to them who are ashamed of Christ's words! May God's Spirit ever direct, guide, enlighten, and sanctify you! ——— does not want talents; but he has, I think, formed too high an estimate of them; and,

without application, he will be an instance of the Law maxim—*De non apparentibus, et non existentibus, eadem est ratio.*"

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"TO THE REV. JOHN OWEN.

"MY DEAR SIR— "Portman Square, Dec. 28, 1814.

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"I do not go so far as to say that we are to publish nothing but the Holy Scriptures; but in going further, we must be very cautious—confining our Publications to information for the Members of the Society, or to Regulations. You have a practical exemplification of my idea in your sheet, which I inclose; and beyond this, I think it will be prudent for us not to proceed. The Bible Society, by the blessing of God, has wonderfully prospered. The purity of our administration has corresponded with the purity of its principle; and whilst we can assert this, we may confidently rely on the public support. But we have some Members who are timid, and inclined to prefer the fear of man to the fear of God; and who might be disposed to avail themselves of any plausible objection to renounce their connection with the Society. It is surely wise to refrain from that which might furnish such an objection; and therefore, in point of prudence,

I would publish no other parts of the two Papers alluded to, than the Regulations recommended for adoption at Meetings assembled for the formation of Bible Associations.

"I hope to have the pleasure of meeting you at the Committee on Monday next: in the mean time, I send you what has occurred to me, for the consideration of you and your colleagues.

"I am, My dear Sir,

"Yours very sincerely."

SIR GORE OUSELEY, TO LORD TEIGNMOUTH.

(INCLUDING THE SHAH OF PERSIA'S ACKNOWLEDGMENT OF THE TRANSLATION OF THE BIBLE.)

"MY DEAR LORD— "St. Petersburgh, Sept. 20, 1814.

"Finding that I am likely to be detained here some six or seven weeks, and apprehensive that my Letters from Persia may not have reached your Lordship, I conceive it my duty to acquaint you, for the information of the Society of Christians formed for the purpose of propagating the Sacred Writings, that, agreeably to the wishes of our poor friend the Rev. Henry Martyn, I presented, in the name of the Society, as he particularly desired, a copy of his Translation of the New Testament into the Persian Language, to His Persian Majesty, Fateh Ali Shah Kajar, having just made conditions that

His Majesty was to peruse the whole, and favour me with his opinion of the style, &c.

"Previous to delivering the Book to the Shah, I employed transcribers to make some copies of it; which I distributed to Haji Mahommed Hussein Khan, Prince of Maroo, Mirza Abdulwahab, and other men of learning and rank immediately about the person of the King; who, being chiefly converts to the Súfi Philosophy, would, I felt certain, give it a fair judgment, and, if called upon by the Shah for their opinion, report of it according to its intrinsic merits.

"The inclosed Translation of a Letter from His Persian Majesty to me will shew your Lordship that he thinks the complete work a great acquisition; and that he approves of the Persian سلیس عبارت or *simple style* adopted by my lamented friend Martyn, and his able co-adjutor, Mirza Seyed Ali, so appropriate to the just and ready conception of the sublime morality of the Sacred Writings. Should the Society express a wish to possess the Original Letter from the Shah, or a copy of it in Persian, I shall be most happy to present either, through your Lordship.

"I beg leave to add, that if a correct copy of Mr. Martyn's Translation has not yet been presented to the Society, I shall have great pleasure in offering one that has been copied from and collated with

the Original left with me by Mr. Martyn, on which he had bestowed the greatest pains, to render it perfect. I also promise to devote my leisure to the correction of the Press (in the event of your thinking proper to have it printed in England), should my Sovereign not have immediate occasion for my services out of England.

"I am extremely concerned to find that your Lordship has been indisposed since my departure from England; but as Prince Galitzin tells me he has lately heard from you, I hope to find you in the full enjoyment of health and happiness on my return.

"Lady Ouseley joins with me in best respects to Lady Teignmouth and Miss Shore: and I beg you to believe me, with great truth and regard,

"My dear Lord,

"Your Lordship's most sincere and faithful
humble Servant,

"GORE OUSELEY.

"THE SHAH FATEH ALI SHAH KAJAR'S LETTER.

"In the Name of the Almighty God, whose Name is Most Excellent!

"It is our august command, that the dignified and excellent, our trusty, faithful, and loyal well-wisher, Sir Gore Ouseley, Baronet, His Britannic

Majesty's Ambassador Extraordinary, (after being honoured and exalted with the expressions of our highest regard and consideration,) should know, that the copy of the Gospel, which was translated into Persian by the learned exertions of the late Rev. Henry Martyn, and which has been presented to us by your Excellency on the part of the high, dignified, learned, and enlightened Society of Christians united for the purpose of spreading abroad the Holy Books of the Religion of Jesus—upon whom, and upon all Prophets, be peace and blessings!—has reached us, and has proved highly acceptable to our august mind. In truth, through the learned and unremitted exertions of the Rev. Henry Martyn, it has been translated in a style most befitting sacred books—that is, in an easy and simple diction. Formerly, the Four Evangelists, Matthew, Mark, Luke, and John, were known in Persia; but now the whole of the New Testament is completed in a most excellent manner: and this circumstance has been an additional source of pleasure to our enlightened and august mind. Even the Four Evangelists, which were known in this country, had never before been explained in so clear and luminous a manner; and therefore we have been particularly delighted with the copious and complete translation. Please the Most Merciful God, we shall command the select servants who are admitted to our presence to *read*

to us the above-mentioned book, from the beginning to the end, that we may, in the most minute manner, hear and comprehend its contents.

"Your Excellency will be pleased to rejoice the hearts of the above-mentioned, dignified, learned, and enlightened Society with assurances of our highest regard and approbation; and to inform these excellent individuals, who are so virtuously engaged in disseminating and making known the true meaning and intent of the Holy Gospel, and other points in sacred books, that they are deservedly honoured with our royal favour.

"Your Excellency must consider yourself as bound to fulfil this royal request.

"Given in Rebialavil, 1229.

(Sealed) "Fateh Ali Shah Kajar."

"P.S. I beg leave to say, that the word *Tiláwat* تلاوت, which the Translator has rendered *read*, is an honourable signification of that act, almost exclusively applied to the perusing or reciting the Koran: the making use therefore of this term or expression shews the degree of respect and estimation in which the Shah holds the New Testament.

"Gore Ouseley."

"TO THE HON. C. J. SHORE.

"MY DEAR CHARLES— "Portman Square, Jan. 18, 1815.

"In the expectation of hearing from you, I take up my pen to communicate an event which I have for some time deemed too probable—the departure of that estimable character, Henry Thornton. If I have been induced to indulge the hope of his recovery, it has subsided in fear: his increasing debility imparted a conviction that, without the special support of the Almighty, he would sink under it. On Sunday evening he was as ill as he could be; and yesterday, at seven, Mr. John Thornton informed me he was departed. His death was placid and resigned; rendered so by his trust in God and the mercies of a gracious Redeemer. 'May I die the death of the righteous, and may my last end be like his!' I look back to his character with esteem and veneration. Religion in him was a prevailing, active principle: it was the rule of his conduct; and shewed itself in the undeviating probity of his life, the purity of his morals, and the benevolence of his actions. God had entrusted to him many talents; and he employed them to the glory of his Master, and to the benefit of his fellow-creatures. He had imperfections; but they were few and light indeed, when compared with his virtues. What mortal is

without them? Of his wealth, and strong intellectual powers, I say only that he employed them in the service of God,—a consideration which must have alleviated the bitterness of his departing hour. Let us endeavour to derive improvement from this awful dispensation. Let us ask ourselves, If it had pleased God to take us, instead of him, in what state of preparation should we have been found? How have we employed our time, and other talents? Have we devoted them to God, or to worldly vanities and enjoyments? Have we repented of our sins? Is our repentance sound? Have we faith in the merits and atonement of our Saviour? Is our love to God warm and invigorating? Do we study his word, pray for the renewing grace of the Holy Spirit, and attend to its admonitions in our consciences? Are we languid or fervent in our adorations? Is our temper holy, meek, resigned; or carnal, sensual, vain, fretful, and impatient? Such as we are when we leave this world, we shall be to all eternity;—awful, tremendous consideration! Ah, My dear Charles, let us pray to God, fervently and incessantly, that, by the assistance of his special grace, we may so pass through things temporal, as finally not to lose those which are eternal. Let us endeavour to live that we may have a well-grounded hope, through God's mercy in Christ, that we also may be admitted into the society of saints

made perfect, and glorify God through all eternity. Amen, and amen!

. . . . . .

"I am your ever affectionate Father."

TO THE SAME.

"MY DEAR CHARLES— "Portman Square, Feb. 2, 1815.

"My mind is in a state of agitation, which I know not how to relieve, than by communicating my feelings to you. On the 24th of last month I attended the remains of Mr. Henry Thornton to their last earthly habitation. He died on the 16th; and this afternoon I have learnt that Mr. John Bowdler, who had watched over the dying hours of his friend, was yesterday at one o'clock taken from us. His death was occasioned by the rupture of a blood-vessel in the lungs; and it happened in Lord Calthorpe's house, to which he was removed on the 25th of January. If it had pleased God to prolong his life, he was to have been married to Miss Gisborne in the spring. Mrs. Henry Thornton looked up to him as her adviser and monitor; and the affliction of her husband's death was embittered by the illness of the friend from whom she expected consolation and assistance. Poor Miss Gisborne! what a calamity to her! I feel as if I had lost a dear friend: for I loved Bowdler for his virtues.

Mr. Charles Grant, in the apprehension of his dissolution two years ago, said that his death would leave a void in society not easily to be filled. It was true; and the same may be said, with strict justice, of Mr. Henry Thornton.

. . . . . .

"A cold confined me yesterday, or I should have learnt the intelligence of Bowdler's loss in person. It has unhinged me more than I can express. May God protect you! and may His Holy Spirit so guide and direct us in the path of true lively faith and holy obedience, that we may meet together in the society of the spirits of the just made perfect!—Adieu! I can say no more at present.

"I am, My dear Charles,

"Your ever affectionate Father."

"TO WILLIAM WILBERFORCE, ESQ.

"Portman Square, Feb. 6, 1815.

"Although my apprehensions had anticipated the awful dispensation which was to deprive us of our invaluable friend, I confess that I was not prepared as I ought to have been for the blow, and felt overwhelmed by it. That again has been followed by another;—and two such men, among the excellent of the earth, have been taken from us!—Yes, My dear Sir, these are awful admonitions, to

us who survive, not to 'slumber and to sleep,' but to 'work whilst it is called to-day.' I feel your conviction, that the stroke was given in mercy, not in anger, even to those who more deeply suffer by it. Scripture as well as experience has long taught me, that what we are disposed to consider the calamities of life are, in reality, amongst the greatest blessings of a merciful God; yet I cannot but sympathize with the affliction of a bereaved wife and children. Such a husband! and such a father!—But his name, his example, his character, are not gone!—they will survive; and, by God's blessing, may prove the means of making his children imitate their parent, and God will be a father to them. When I consider the deaths of our two friends, in all their relations, I cannot estimate the magnitude of the loss. The influence of good principles, and of a conduct in consistence with them, is far greater on society than what is allowed; and in the instances of our invaluable friends, was indeed great! Let us hope that the impression may be durable, and that the example of their Christian deaths may prove as useful as that of their lives.

. . . . . .

"How wide is the circle of lamentation!—not for those whom God has taken to himself, but to those who feel their own loss in that of their friends who are gone. These bereavements do indeed

strengthen the ties of affection with our remaining friends; yet I cannot help looking round us with fear and trembling. But we must resign our fear and hopes to God: He will dispose of us, and of those we love, as His wisdom and mercy may determine. Our duty is to say, His will be done! and not merely to say, but feel the duty it inspires.—That he may enable us to complete our earthly pilgrimage in his faith, fear, and love, in a cheerful acquiescence to His holy will, and in a well-founded hope in His Son Jesus Christ, is the sincere prayer of

"Yours ever affectionately."

REV. THOMAS SCOTT TO LORD TEIGNMOUTH.

"Aston Sandford, Thame, Oxon,
March 13, 1815.

"MY LORD—

. . . . . .

"I should not have overcome my reluctance of intruding on you in this manner, on so inconsiderable a business, had it not given me the opportunity of expressing my warmest congratulations to your Lordship—and thanks to our GOD, who put it into your heart, and made you the honoured instrument of giving life to the most noble and truly Christian Society existing in the world; and which, I am confident, will, in effect, eventually do more than perhaps all the rest in evangelizing the world.

The opinion of so obscure an individual is, indeed, of little consequence; yet I thought you would not be displeased to hear me say how cordially I approve both the plan and the whole conduct of it hitherto; and that I never miss a day praying for a blessing on the design, and on all the friends and conductors of it.

"With high respect, I remain, My Lord,

"Your Lordship's obedient Servant,

"THOMAS SCOTT."

"TO THE HON. C. J. SHORE.

"MY DEAR CHARLES— "Portman Square, June 16, 1815.

. . . . . .

"Remember us most kindly to Lord Hill, and your Companion de Voyage, Sir Francis. I feel more obliged to them both than I can express, for their kindness to you;—and pray tell them so. If Lord Hill has any commission I can execute for him, it will afford me real pleasure to be employed by him. No one can feel a greater interest in his success. Remember me to all his brothers, and to Colonel Currie*.

"We had a Letter from Hawkstone to-day—all

* This amiable and gallant officer, who had acted as Aide-de-camp to Lord Hill in the Peninsular War, was killed at Waterloo, before this message reached him.

well there. Betsy's boys, and mine, I hope to see to-morrow; and that is one reason why I write now. Your mother and I walked to Primrose Hill this evening. The weather was beautiful—the air mild and serene—the haymakers busy—the atmosphere impregnated with the odour of the hay—and numerous pedestrians enjoying the cheerful scene, and displaying, by the animation of their looks, the reviving influence of the objects with which they were surrounded. I have lost much of the pleasure I used to feel from the works of Art; but my mind—and I thank God for it!—is as much alive as ever to the beauties of Nature—his bountiful gifts.

"Mark, learn, and inwardly digest all you see and hear! Chance and opportunity have opened a volume to you, which you may never have again an opportunity of perusing. Study it whilst you can; and when you return to England, you may resume your academical studies. Lose no opportunity of acquiring information. 'Knowledge,' says Bacon, 'is power';—and all knowledge, at some period or another, is useful."

. . . . . .

The death of the widow of Mr. Henry Thornton, which soon followed his own, is alluded to in the following Letter:—

"TO WILLIAM WILBERFORCE, ESQ.

"Portman Square, Oct. 14, 1815.

"The dying scene of which you have been the witness, My dear Sir, must have been most impressive and edifying. It is an awful sight to see a fellow-creature passing out of time into eternity. How poor and vapid is the greatest display of human magnificence, compared to the departure of a Believer in Christ, when the spirit leaves its mortal tenement cheered with the hopes and prospect of an union with its Saviour in endless happiness. Providence has been most kind to our departed friend, in the consolations afforded her. May her children become inheritors of the paternal and maternal virtues, the memory of which is all that is now left to them! Poor Marianne wants all the support of a kind and gracious God; and will, I trust, receive it! — the other poor orphans, too! But God is a 'father to the fatherless.'

"Prepared as Lady Teignmouth and myself were for the melancholy intelligence, we cannot but deeply feel it. May God enable us both to meditate on it, for our own improvement!

. . . . . .

"With kind remembrances to Mrs. Wilberforce,

"I am, My dear Sir,

"Yours affectionately."

THE BISHOP OF ZEALAND TO LORD TEIGNMOUTH.

" MILORD— " Copenhagen, 14 Novembre, 1815.

" Je ne saurais assez vous remercier du beau présent que vous avez bien voulu me faire de vos intéressants ' Mémoires sur la Vie de Sir William Jones,' dont j'ai depuis long-temps admiré les talents et l'érudition. Un tel homme étoit digne d'un tel Biographe! J'ai lu plusieurs de ses dissertations dans les ' Asiatic Researches ' ; et nous lui devons, sans doute, les lumières répandues sur les rapports intimes qui existent entre l'ancienne Religion des Indes et celles des Grecs ; matière qui, depuis qu'il a montré le chemin, a été traitée avec beaucoup de sagacité par plusieurs savants Allemands, et qui doit aussi avoir beaucoup d'intérêt pour les libérateurs du Nord ; surtout comme il devient toujours plus clair que même les peuples de la Scandinavie ont eu dans leur ancienne Religion beaucoup d'idées dont on trouve la première source dans les Indes ; de même que leur langue a une affinité qu'on ne peut pas méconnaître avec le Sanscrit. Je possédois déjà la Laudatio Gulielmi Jones, par M. Phillpotts, Oxon. 1801. Jugez donc vous-même combien plus précieux votre présent a dû m'être.

" Vous recevez cette Lettre avec la Réponse de notre Société Biblique, enfin organisée. La dernière Assemblée Générale a élu S. E. Monsieur le Comte

de Schimmelmann à remplir les fonctions de Président, et m'a fait l'honneur de m'associer à Monsieur le Comte de M***, Président de la Chancellerie Allemande, et à Monsieur Cold, prémier Deputé dans la Chancellerie Danoise, pour ce qui regarde les offices des Vice-Présidents. Monsieur le Professeur Bröndsted, qui a fait des grands voyages et découvertes en Grèce, est chargé du Secrétariat Étranger, et Monsieur Holm, Pasteur de l'Église de l'Amirauté, a la Correspondance Intérieure. Nous nous rasssemblons chaque quinzaine, et commençons à présent à organiser des Sociétés Auxiliaires, de sorte que nous pourrons espérer de voir bientôt cet établissement bienfaisant prospérer ici comme dans les autres pays où il a été fondé par votre zèle. Une de nos premières entreprises sera celle de donner une preuve du Nouveau Testament dans le dialecte des Isles de Faroé. Un pasteur de ce pays nous a offert son service ; et nous l'avons prié de nous faire part d'une Traduction de l'Évangile de St. Matthieu. J'éspère de même de réussir à avoir une Traduction de quelques Livres du Nouveau Testament dans la Langue d'Acre, qui est la dominante en Guinée, autour des forts Danois. Pour ce qu'il est de la Traduction Creole, vous verrez ce que la Direction de nôtre Société en écrit dans sa Lettre Officielle. Mon sentiment particulier n'est pas tout-à-fait

déterminé ; mais j'incline à croire qu'elle sera moins nécessaire, tant qu'il y a tant de variété dans la langue Creole, qui s'observe même dans nos petits Isles : tant parceque tous les Nègres apprennent bien vîte l'Anglois, et qu'il vaut mieux les instruire dans cette langue que dans une 'Lingua Franca' mal organisée, et qui se perdra insensiblement avec l'abolition de la traite des Nègres.

"Je finis cette Lettre en vous priant, Milord, de vouloir bien vous charger de mes compliments fraternels pour le digne Évêque de Salisbury, et d'être persuadé des sentiments de respect et d'attachement que mon cœur nourrit pour vous, et avec lesquels, je suis, et serai pendant toute ma vie,

"Milord,

"Votre très-humble et très-obéissant Serviteur,

"Frédéric Münter, *Ev. de Sélande.*"

"P.S. Un jeune littérateur de Göttingue, Monsieur Bunsen, disciple de Heyne, et autrefois un des précepteurs du Gymnase de la dite ville, a quitté ce poste pour se préparer à faire un voyage aux Indes. Il a étudié ici les langues du Nord, surtout l'Islandois, et s'est rendu de Copenhague à Berlin, où il attendra les moyens qui lui ont été promis pour pouvoir réaliser son projet. Mais il m'a surtout prié de le recommander à votre protection, Milord, et de lui obtenir de votre part la permission

de vous présenter ses respects à son arrivée à Londres, de même que l'espoir que vous voudrez bien le recommander à quelques uns de vos amis de Calcutta. C'est un jeune homme de beaucoup de connaissances en humanités, et d'une conduite sage : et j'éspère qu'avec son activité, si elle sera favorisée, il pourra devenir utile aux Lettres."

"TO THE HON. C. J. SHORE.

"MY DEAR CHARLES— "Portman Square, Nov. 16, 1815.

. . . . . .

"If the liberties of a country are inconsistent with despotism, it is also endangered by licentiousness. If it be the duty of Legislators to protect the people from the discretionary abuse of power, it is no less a paramount obligation in them to take care, *ne quid detrimenti respublica capiat.*

"Treason may acquire a dangerous strength before it assumes a tangible or visible form ; and what should we say, if the conduct of those whom the Constitution had made the guardians of her safety, if they were to repose in indolence, when means were preparing to blow up the Constitution. Great emergencies require extraordinary exertions ; and to justify the suspension of the Habeas-Corpus Act, all that is required, is, to prove that the evil imperiously

demanding that remedy actually existed. Is it not well known, that the anarchical principles propagated by the French Revolutionists had procured many abettors in this country? Are the disorganizing principles of 'Paine's Rights of Man' forgotten? Have we forgotten the mutiny of the seamen at the Nore?—a momentary delirium, well redeemed by victories, which have eternized the glories of British sailors, and mainly contributed to the preservation of Europe.

. . . . . .

"If ever there was a time when the safety of the nation required a suspension of that Act, which is the Palladium of our liberties, it was the precise moment when it took place: and the nation has repaid, with its gratitude, the Statesman who had the courage to propose it, and, with the irresistible eloquence of truth, impressed his conviction on the two Houses of Parliament. What has been the result?—the preservation of our liberties—of that very liberty which the suspension was accused of infringing. People may compare it to the *Lettres de Cachet* of the French Monarchical despotism. They were secret in their operation; but in our country we have a Parliament ever ready to hear complaints, and to redress every injury occasioned by the exercise of discretional power. When it trusted that power to the hands of the Ministry, it

still retained its own, to make that Ministry responsible for the undue exercise of it.

. . . . . .

"I am your affectionate Father."

"TO WILLIAM WILBERFORCE, ESQ.

"MY DEAR SIR— "Portman Square, Nov. 23, 1815.

"By Owen's assistance, I have put Mr. Sanders in possession of a set of the Society's Reports, very handsomely bound, for King Henry, and another copy plain for himself: and I have accompanied the former with a Letter to Count Limonade, begging him to present the Reports to His Majesty, and make the present acceptable to him. I preferred writing to the Minister for two reasons: I could express myself more to my satisfaction, and I thought it might make him friendly to us. I feel more than common pleasure in communicating with my woolly-headed Brethren, to whom we owe more justice than we shall ever be able to repay them.

. . . . . .

"You will be surprised to hear that it is only lately that I have become acquainted with Archbishop Leighton: and if my improvement should keep pace with my delight from the perusal of him, I shall have reason to bless the day when his works came into my hands. How exquisitely beautiful his Commentaries on the Psalms are!

"London at this season is the best retirement I know.—My kind remembrances to Mrs. Wilberforce.

"Yours ever affectionately.

"P.S. This is an answer to your kind Note of yesterday."

"TO THE BISHOP OF GOTHENBURG.

"Portman Square, Dec. 1815.

"It is very lately only that I have had the opportunity of perusing a Translation of the Report of the Gothenburg Bible Society, at its Anniversary Meeting of the 27th of last March. Of this most interesting document it is hardly possible to speak in too high terms of commendation. We recognise in it those sentiments which have animated us in the prosecution of the great work which we have undertaken—'to make known the way of the LORD, and His saving health among all nations.' We admire that union of zeal, piety, and charity displayed in your truly Episcopal Address, Most Reverend Pastor, to the Assembly; and we anticipate with confidence the happy effects of the measures which have been adopted and recommended by our fellow-labourers of Gothenburg for the extending the spiritual kingdom of the Lord, by the diffusion of His Holy Word. To you and to them I have now

the pleasure to offer, in union with the Committee of the British and Foreign Bible Society, our cordial congratulations and fraternal salutations. — Almighty God has indeed been pleased most wonderfully to prosper the proceedings of an Institution formed with a view to His glory and the salvation of His creatures. And to Him who is the 'Beginning and the End,' with you, Most Reverend Sir, we desire to offer up the humble sacrifice of our praise and thanksgiving, in devout acknowledgment of that favour to which alone we ascribe the success of our proceedings. In no period, since the Apostolic times to the present, has the desire to make all mankind partakers of the records of Divine Truth been more extensively manifested;—none in which more readiness has been evinced to accept them. It only remains for us to cultivate those dispositions which He has imparted—'to work whilst it is called day'—to animate and excite each other to zealous co-operation in the labour of LOVE, with earnest and unremitted supplication to the Father of Lights and God of Mercies for the continuance of His divine favour and protection.

"To enable you to form a judgment of the extent on which the principle of our Association has been adopted, I have the pleasure to communicate, for your information and that of our friends at Gothenburg, our latest Compendium; exhibiting

a statement of the numerous Bible Societies instituted in various parts of the world, and of the copies of the Holy Scriptures circulated by them; and I may venture to assert, that all the Universities in the earth cannot produce a more interesting, exhilarating publication. With me, you will see in it a prognostication of the gradual downfal of infidelity and idolatry by 'the sword of the Spirit, which is the Word of God': and though we may not live to see this blessed consummation, we may look forward to it with hope; since the Almighty, speaking of His Word, has said: 'It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it.'

"Commending myself to your Episcopal benediction, I remain,

"Most Reverend Sir,

"With unfeigned esteem and regard,

"Your affectionate humble Servant."

"TO THE HON. FREDERICK J. SHORE.

Portman Square, Jan. 21, 1816.

. . . . . .

"So much for matters of importance. We are all anxious to know how you feel in your new situation. The whole secret of being comfortable

is simply this—Attend to the object for which you are placed in the College; or, in other words, Let study for improvement be your occupation. Do not content yourself with a mere attendance on the Lectures, regular conformance to the College Rules, and doing what may be required; but aim at distinguishing yourself. You are not deficient in talents; and if you will exert them, you will doubtless succeed. At the close of the week, you will be able to furnish me with a *carte du pays*—that is, a daily account of what is done; and I shall then be better able to advise you. During the first Term, it may be advisable to apply your strength to a few objects; such, for instance, as Persian and Mathematics: not neglecting others, but giving your time principally to these. As an introduction to the Mathematics, particularly Algebra, make yourself a thorough master of Fractions, Vulgar and Decimal, and the Square and Cube Root: and never omit the study of the Persian a single day; on the contrary, give two or three hours to it. Read with the Moonshee, that you may acquire the pronunciation accurately; and endeavour, as soon as you can, to converse with him. If you will send me any Phrases, I will put them into Persian for you. When you are somewhat advanced, I will send you an Arabic Verb, in an easy form, which will assist you much in the acquisition of the Persian: but go

on steadily with that in the mean time, that, at the end of the first Term, you may have acquired something. Language, you know, depends much on memory. Get by heart what you have read in the Grammar; and when you walk out, take with you the words which I wrote out for you, and get them by heart. Repeat the Fable, which you learnt, to the Moonshee. I will venture to promise, that if you will follow my advice you will be amongst the first of Persian scholars of the first Term, and may perhaps get a prize at the Examinations in May. You are at present defective in English Composition. I know nothing that would more improve you than abstracting some book: say, for instance, the History of England. After reading two or three pages, put down the sense of them in your own language; or, what will answer the same purpose, take the heads of the Lectures, and endeavour to reduce them into form and style afterwards.—That I am anxious for your improvement, as the means of your future success in life, you well know. Indeed, My dear Frederick, I should be lothe to part with you, if I did not make the sacrifice for your good.

"You must not expect to pass through College, as through life, without suffering many inconveniences. In study, you will find yourself less exposed to them, and a remedy against them.

Begin the habit of early rising, and exercising yourself before breakfast. I owe most of my success in life to this habit. I say nothing of Religion, without which all the rest is trifling. — [MS. *imperfect.*] Never want time for your prayers or the Bible: let both be the first and last business of the day.— Whatever conveniences you want, I will supply. —Pay your bills, and give me the amount.

"Your affectionate Father."

"TO THE REV. DR. ADAM CLARKE.

"DEAR SIR— "Portman Square, Feb. 29, 1816.

"Accept my sincere thanks for your Pamphlet, on the most important of subjects. I have read it with attention; and if my previous convictions of the great truth which it aims to establish has not prepossessed my judgment, I think you have fairly and fully proved your arguments. I must, at the same time, candidly acknowledge that metaphysical arguments, applied to the doctrines of Revelation, are not to my taste: to me, they rather play round the head, than come near the heart;—although I admit their use in answer to the metaphysical oppugners of the truth of Holy Writ.

. . . . . .

"I am, Dear Sir,

"Your sincere humble Servant."

"TO THE REV. JOHN OWEN.

"MY DEAR SIR— "Portman Square, June 18, 1816.

"I was much disappointed when I attended the Committee yesterday, in not having the pleasure to see you amongst us; but we were all most sensibly affected in learning the cause of your absence, from your Letter to Dr. Steinkopff. If the regret and sympathy of your fellow-labourers can afford any alleviation to your sufferings, I can with truth assure you that the expression of these feelings was most lively, cordial, and unanimous, accompanied with affectionate wishes for your speedy restoration to health, your family, and your most useful labours; and it is a real satisfaction to me to be the organ of communicating sentiments which prove the interest we all take in your welfare, and the very high sense we entertain of your zealous and invaluable services. 'I will not now say, (I copy Barker to Doddridge,) Why did you spend so fast? 'Why did you not spare yourself a little sooner? 'I will rather heartily thank you that you use all 'the means you can to repair your frame, and 'restore and prolong your usefulness.' I could copy more from the same Letter (Stedman's Life of Doddridge, p. 141); but if you can procure it, read

it yourself, as a composition full of consolation, hope, joy, and immortality.

. . . . . .

"With kindest remembrances to Mrs. Owen,

"I am, My dear Sir, your affectionate."

THE RT. HON. G. CANNING TO LORD TEIGNMOUTH.

"MY LORD— "Board of Controul, June 29, 1816.

"It has been a great satisfaction to me, on my appointment to the Presidency of this Board, to find your Lordship's name still on the List of Commissioners. I trust that I may be allowed occasionally to avail myself of the advantage which is to be derived from communication with a colleague of your Lordship's ability and experience. I am not yet sufficiently at home, in a business so new to me, to be able to state any precise points on which I stand in need of your Lordship's advice and assistance; but in the certainty that such points must occur, I could not allow the month in which I have taken my seat at the Board to close, without bespeaking your permission to refer to you, when I may find occasion: and, without endeavouring to ascertain that such reference may not be disagreeable to you, I have the honour to be, with great truth and respect,

"My Lord,

"Your Lordship's most obedient humble servant,

"GEORGE CANNING."

"TO THE RIGHT HON. G. CANNING.

"SIR— "Portman Square, June 30, 1816.

"I have the honour to reply to the favour of your Letter of the 29th, which I received yesterday. I fear you have formed a much higher estimate of my knowledge of Indian Affairs than it merits. Since my return to England, they have engaged a very small portion of my attention; and I have had no opportunity of tracing the general course of the Company's concerns during that period.

"With this acknowledgment, which I consider myself bound in candour to make, I have only to say, that I shall ever be most ready to afford any assistance in my power, whenever you may think proper to require it; and that I cannot but feel myself much obliged, both by the favourable opinion you are pleased to entertain of me, and by the terms in which it has been communicated.

"I have the honour to be," &c. &c.

"TO THE REV. JOHN OWEN.

"MY DEAR SIR— "Portman Square, Oct. 21, 1816.

. . . . . .

"Notwithstanding Prince Metternich's favourable report, I am not sanguine in my expectations of a Bible Society in Austria. I have little confidence

in mere political well-wishers to the cause; and should have none, if I did not know that God makes use of even the evil passions of men to work out the gracious designs of His Providence. We must pray, hope, and submit. Have you read Lord Bristol's* Speech at a Bible Society Meeting, in the 'Morning Herald' of the 21st or 22d of this month? I think it is as much to the purpose as any that I have read. His Lordship's general character is truly Christian, as far as I have seen.

"I have nothing more to say, except in the Roman style, *Jubeo te valere;* and, that

"I am affectionately yours."

"Au Palais de Sans Souci, le 5 Fevrier, 1816.

"LE SECRETAIRE D'ÉTAT, MINISTRE DES AFFAIRES ÉTRANGÈRES D'HAYTI, À MILORD TEIGNMOUTH, &c. &c.

"MILORD—

"Le Roi, mon très-auguste et très-gracieux Souverain et Maître, pénétré d'estime et d'admiration pour l'illustre Société de la Bible Anglaise et

* At the Meeting of the Suffolk Auxiliary, at which the Earl of Bristol presided. In the Speech alluded to, his Lordship thus succinctly states the object of the Bible Society:—"In truth, Religion is the most interesting of all subjects. To know whether we are to exist hereafter, and, if we are, on what our everlasting happiness will depend, is an inquiry so transcendently important, that all the discoveries of Science, all the improvement of Art, the fate of

Étrangère, et plein de respect pour les principes religieux qu'elle professe, a reçu et agréé avec une vive satisfaction la collection des livres et des Rapports de cette illustre Société que Mr. Prince Sanders m'a remis, et que j'ai présenté à mon auguste Souverain de votre part.

"Sa Majesté vous prie d'agréer ses remercimens les plus sincères, et de les faire agréer à la Société, ainsi que l'expression de sa sensibilité pour l'institution dont vous avez l'honneur d'être Président, l'une des plus honorables et des plus glorieuses à l'humanité, dont les principes philantropiques tendent à instruire et éclairer les hommes, et à leur enseigner la pratique des devoirs qu'ils ont à remplir sur la terre.

"Sa Majesté a jugé nécessaire d'envoyer Mr. Prince Sanders en Angleterre, pour lui procurer une certaine quantité d'exemplaires de la Bible, en Anglais et en Français, pour l'usage des écoles d'éducation établies dans son Royaume, et celles qu'elle se propose d'établir, ainsi que d'autres livres élémentaires à l'usage des écoles d'instruction. Elle lui a aussi demandé de faire venir à son retour

of battles, and the revolutions of Empires sink into nothing, when compared to it. The Bible is the answer to this inquiry; and it is the glorious object of this great Institution to give that Sacred Volume to every family of the Earth, in the language of its native country."

des Professeurs, afin d'instruire notre jeunesse d'après le système approuvé de l'éducation Anglaise ; l'intention de Sa Majesté étant d'étendre et de propager la connaissance de la langue Anglaise dans son Royaume.

"Permettez moi, Milord, de vous prier d'agréer le tribut d'éloges de la haute considération et de la profonde vénération que vous m'inspirez.

"J'ai l'honneur d'être, Milord, votre très-humble et très-obéissant Serviteur,

"De Limonade."

"TO THE REV. J. OWEN.

"MY DEAR SIR— "Portman Square, Nov. 19, 1816.

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"To-morrow, Sultân Krimgerry la Tartar, converted to Christianity by Brunton at Karass, dines with me. I have seen but little of him yet, but there is a simplicity of manner in him which I like ; and I hope the good-natured simpletons of this country will not spoil him because he has the title of Sultân, by making a King of him. He speaks English. It has just occurred to me that I mentioned him before to you :—my memory is very sieve-like. Paterson, from Petersburgh, in a private Letter to Stevens, gives a laughable but interesting anecdote of Field-Marshal Barclay de

Tolly. He was so pleased with one of the summaries put into his hands, that he ordered ten thousand copies to be struck off at the Military Press, for the information of the troops. This military manœuvre may be the means of saving more souls than Barclay has sent to perdition: at all events, it produced a subscription of some thousand rix-dollars. The public feeling respecting our Society, if we may judge from our income, is not abated.

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"I am yours affectionately."

"TO WILLIAM WILBERFORCE, ESQ.

"Portman Square, Dec. 15, 1816.

"Yes, My dear Sir, I answer to your question respecting Bowdler's book. I have it, and value it as I ought. He was a shining light; and it is rare to find so much true piety in one so young—so much taste and fine sense in any. I have as yet, however, read little of it; for it has been in requisition by my family. I shall now devote my leisure to it. I am sorry, as you are, for the delay in printing the Testament for Hayti.

"The Pope has fulminated a Bull against the Bible Society, in the form of a Letter to a Polish Bishop who had opposed the institution of one at Warsaw—told Antichrist what he had done—and

asked for his instructions. I have a copy of it, in Latin; but we mean to keep it private, and by no means to suffer it, either in whole or in part, to get into print, for good reasons;—we do not even wish it to be public that he has interfered. He calls the Bible Society—or, to use his own words—'Horruimus sane vaferrimum inventum quo vel ipsa religionis fundamenta labefactantur, &c.—Fidei labem gravissimumque animarum periculum.' The attempts to establish it, 'impias novatorum machinationes;' and applies the term 'inimicus homo' to Pinkerton, without naming him. Thus we see the Roman religion retains its character. It must preserve it, or it would no longer be Popery.—Pray do not let these terms be public.

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"The inclosed is a copy of a Letter which I received from a poor broken-hearted father, who is now at Hastings—my old friend Dr. Dick, to whose skill, under Providence, I am indebted for the recovery of Lady Teignmouth. I pity him from my heart. His daughter, the wife of Colonel Harris, the eldest son of Lord Harris, is a sweet, amiable, elegant, and beautiful girl. He wants consolation; and I wish you were acquainted with him: there may be more instances of the same, and perhaps in your vicinity. Poor Dick has ever been a Believer; but I need not say what his

deficiencies are. I hope a merciful God will sanctify his afflictions. I have written to him all the consolation I can offer. He must seek it through faith in Jesus, and pray for resignation.

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"Lady Teignmouth unites with me in kindest remembrance to Mrs. Wilberforce; and

"I am, My dear Sir,

"Yours affectionately."

To the agreeable conversation, no less than to the medical skill of his old Indian friend Dr. Dick, the amiable individual whose domestic affliction is alluded to in the preceding Letter, Lord Teignmouth was much indebted, during many periods of protracted indisposition.

"TO THE HON. C. J. SHORE.

"MY DEAR CHARLES— "London, July 31, 1816.

. . . . . .

"In passing through life, we are too apt to neglect the casual information which we may obtain from conversation. Every man knows something; and we should endeavour to get it from him. I never travelled in a stage that I did not find some information which I did not possess; and if nothing more was to be acquired than a knowledge

of character and feeling, that was important. The beauties and sublimities of Nature will arrest your attention: let them not absorb it. Look to the state of the people whom you visit—their morals, their habits: compare both with the nature of their Government, and see how that influences them. Observe the difference between commercial States and towns, and those that are agricultural—the religion of the place, and its influence—the fashionable amusements—the character of the people, as servile or independent—the impressions made by the English character, and especially English travellers;—talk with all sorts of people, and trace all you see or hear, as far as you can, to its influential causes. Never dispute on Religion or Politics, but get all the information you can on both. I am not disposed to allow much to the influence of climate, although it is not altogether ideal. The Romans at one period were masters of the world;—what are they now? The climate of Italy is not so altered as to account for the difference. The natives of the Highlands of Scotland since the Union, and particularly since the frequent intercourse with them, have lost much of their ancient characteristical manners; the feudal system, which created them, being in great measure done away. Climate has an influence: this would be paramount, if not counteracted by municipal institutions. Talk over

with your friend all that you observe; and by discussion you will not only acquire a habit of easy conversation, but prepare yourself for new observations. I wish you, however, to write down first impressions, and afterwards examine them. To the languages of the country through which you pass you will of course direct your particular attention. You will never, I trust, suffer a day to pass without serious, devout prayer for the guidance and protection of God, with grateful thanksgivings for His daily mercies. Make use of your Bible as a passport to eternity; and remember to keep holy the Sabbath-day. Do not think lightly on this subject because you may be surrounded by those who think lightly of it. I should consider your journey a miserable waste of time, if you were not to return a better Christian than when you commenced it."

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"TO THE SAME.

"Portman Square, Sept. 17, 1816.

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". . . . In despotic Governments, you will see tyranny, insolence, servility, meanness, fraud, and duplicity, alternately practised, by those in power, and those subject to it. Where superstition prevails, you will trace its debasing influence on the mind—much external and little vital religion, free-thinking, irreligion and atheism, and so on. Converse as

much as you can with all ranks of society; remembering the caution of Sir Henry Wotton, 'Volto sciolto pensieri stretti.' One of your objects is, to perfect yourself in French and Italian, which can only be obtained by conversation and reading. If, with my present experience, I could begin my career in life anew, I should pursue a very different course to that I followed. Although I had always sense enough to direct my studies to those objects which were of most importance to the success of my temporal concerns, I would try to learn every thing, and to gain my knowledge from a ploughman, *voiturier*, mechanic, &c., as well as from the learned and scientific. Every man has something to communicate respecting his own way of life; and all knowledge is useful. I am satisfied much more is to be gained by conversation and meditation than from books: for one man who thinks, there are twenty readers."

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"September 19, 1816.

"After all, I think you will find that your own country is the best to live in. You will doubtless see much to admire in those you are visiting; but if you do not return to England with a decided preference in favour of its Institutions, I shall think that you have travelled to little purpose. Bad as we are, French Philosophy has not

yet spoilt us: we still respect our Religion, laws, and established authorities. If liberty occasionally becomes licentious, the good preponderates over evil: the freedom of discussion is felt as a privilege by many, and as a corrective by others; and the tribunal of the public is felt as a *dernier ressort*, from which there is no appeal.

"P. S. How much I should have been delighted to have accompanied you on your tour, the description of which has imparted the animation in which it was written. I envy you the interview with Antistes Hess; and join with him in the prayers and affectionate wish, that we may all meet in a better world."

"September 24, 1816.

"If you remember home with affection, we do not forget you: and if you do not now feel the beautiful sentiments expressed in the following as strongly as you will hereafter, their elegance will recommend them. I have copied them from Gresset's Ode, 'Sur l'Amour de la Patrie.' He is an enchanting poet:—

Ceux qu'un destin fixe et tranquille
Retient sur leurs propres lambris
Possédent ce bonheur facile
Sans en connaître le prix;
Peut-être même fatiguée
D'être aux mêmes lieux reléguée

Leur ame ignore ces douceurs:
Il ne faudroit qu'un an d'absence
Pour leur apprendre la puissance
Que la Patrie a sur les cœurs.

. . . . . .

"Enjoy yourself while you have the power of enjoyment. Our beneficent Creator, whose glory is manifest in the mechanism of a microscopic insect, as in the orbs which revolve in azure space, has covered the earth with a profusion of beauties, and calls on us to admire and adore, to be thankful to him for the capacity of enjoyment, and for the innumerable objects which he has formed to excite it.

These are Thy glorious works, Parent of Good! &c.

. . . . . .

"London is nearly deserted; but its solitude is more congenial to my feelings than its noise and bustle. I should, for your mother's sake and my own, like to pass December and January in the country; but that is out of the question, and we must endeavour to say, with Gresset,

Pour moi—
Qui sait qu'un bonheur véritable
Ne dependit jamais des lieux,
Que le palais le plus pompeux
Souvent renferme un misérable,
Et qu'un désert peut-être aimable
Pour quiconque sait être heureux."

. . . . . .

"TO THE SAME.

"Portman Square, Oct. 28, 1816.

. . . . . .

"If Englishmen were not actuated by a higher motive, the desire of giving a favourable impression of their own country ought to make them attentive to their conduct and manners, and prevent their violation of prejudices, even if innocent. This indeed is a moral duty. The old proverb says, 'When at Rome, do as they do at Rome'; but this must be taken *cum grano salis*. Conformity in indifferent matters of ceremony, and common habits and customs, is proper; but it must not be observed at the sacrifice of principles. Judgment and conscience must direct the conduct. I would not affront a Jew or Mahomedan with pork-chops, or invite a Brahmin to a dish of beef-steaks; neither would I expose myself in a situation which would require me to deny my SAVIOUR, acknowledge the prophetic mission of Mahomed, or the ten incarnations of Vishnu. The Eighth Chapter of St. Paul's First Epistle to the Corinthians suggests very useful reflections, applicable to the subject I am discussing.

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"You will not be sorry to escape the Swiss snows, of which you had a tolerable specimen at St. Bernard. Your visit to that interesting monastery recalled my recollection of the circumstances

mentioned by you. If it be true, as is said of St. Bernard, that he founded 160 monasteries, that which bears his name in Switzerland may claim precedency for the truly Christian spirit with which its humanity is applied to all religions, and might, with great propriety, be denominated The morality of Christian charity."

"March 1, 1817.

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"Do you not recollect a picture of Pæstum, by Reinagle, in the Water-colour Exhibition? It displayed to my eyes more genius than any picture in the room: it exhibited the desolation surrounding Pæstum; and the light and shade, and every object, harmonized with the Ruins of ancient Posidonia. I rejoice that you have contrived to discover so much Italian society; and I admire the sottish John Bullism of those of my countrymen, who travel in foreign parts to associate with each other, confirm English prejudices, abuse foreign cookery, and return with as much insight into men and manners as they would acquire of the cupola of St. Paul's by viewing it with the assistance of a horn-lantern.

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"If you see the Public Papers, you will learn that a Bill has passed the House of Commons for suspending the Habeas-Corpus Act. There are

spirits in this kingdom who are disposed to destroy the Church and State; but I should not estimate their numbers at one *per mille*. As to the propriety of this measure, *dubito*. I should not perhaps have advised it; although I might have voted for it, relying on the judgment of others.

. . . . . .

"Your ever affectionate Father."

"TO THE HON. FREDERICK J. SHORE.

"Totteridge, Middlesex, Nov. 5, 1817.

"MY DEAR FREDERICK—

"If you could feel the pleasure of parents when they contemplate the progress of their children in literary attainments and moral improvement, it would greatly increase the satisfaction which you enjoy from the consciousness of discharging the duties of that situation in which you are placed. An habitual practice of industry and application, regularity and obedience to your Tutors, will be to you a solid ground of expectation that you will succeed in that line of life which you have embraced: and with this hope, the sorrow attending our separation, and my anxiety for the future, will be much alleviated.

. . . . . .

"We all require constant admonition of our

duties: such is the practice of our pulpits; and I always feel much more satisfied when the preacher tells me of defects, dangers, and temptations, than when he soothes me by the very consoling persuasion, which no Christian who knows himself will ever adopt, that all is right within, and requires no correction. You are now going on to my satisfaction, and most happy am I to be able to tell you so: still, you must be on your guard against temptations arising both from without and within—from temper, passion, and appetite—from dissipation, indolence, and various other sources. Pray to God to strengthen you against them; to give you a knowledge of your own heart, and of your besetting sin; for light to shew you your duty—for grace to perform it; for without the assistance of the Holy Spirit, man is too weak to do aught of himself.

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"The character of Voltaire by a French Professor, as far as it goes, is, in my opinion, accurate, and is worth preserving. He had no religion, was a determinate enemy of Christ; and he has written volumes of blasphemy against Christianity. Some of his works are highly indecent; indeed, not fit to be read by any body; and I must beg, if he should ever fall into your hands, you will never extend the perusal of his works beyond his

Histories of Charles the Twelfth, Peter the Great, The Age of Louis the Fourteenth, and his dramatic performances. He is the most dangerous of all writers. Reasoning may be answered; but sneers, sarcasms, ridicule, mixed up with the charms of style and fascinations of wit, infuse a deadly poison, to which there is no antidote. Never indulge your curiosity: I will not say taste—for I trust yours is more correct. In reading his works, or any other of a similar nature, discard them all with merited contempt.

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"I am ever your affectionate Father."

CHAPTER XX.

EXTENSIVE AND ENCOURAGING SUPPORT OF THE BIBLE SOCIETY — ORIENTAL PURSUITS—DEPARTURE OF LORD TEIGNMOUTH'S SECOND SON FOR INDIA.

Whilst Lord Teignmouth surveyed with joy and thankfulness the magnificent Institution whose rise and progress it had been his privilege to superintend and to protect, extending its beneficent operations to the remotest extremities of the inhabited globe, he beheld with satisfaction the ranks of its Members strengthened and ennobled by the daily accession of powerful and influential, Lay as well as Episcopal, supporters. Several of the Cabinet Ministers had publicly advocated its cause;—the Earl of Liverpool; Lord Castlereagh; the Earl of Harrowby; and Mr. Vansittart (now Lord Bexley), Chancellor of the Exchequer. The two latter appeared at the Anniversary Meeting of 1818. Mr. Vansittart originally accepted the office of Vice-President of the Bible Society, at Lord Teignmouth's request; and had during several years devoted much of the leisure of which his onerous official duties admitted

to the conduct of its business, the enlargement of its sphere of usefulness, and the vindication of its principles. Lord Harrowby now appeared, for the first time publicly, in the Society's behalf; and in an eloquent Speech which he delivered in support of a Resolution proposed by Mr. Rush, Minister of the United States, declared that his attention had been directed to its proceedings by its opponents "sounding the trumpet of alarm."

The PRESIDENT's Speech at this Meeting may be quoted as a sample of the style of his impressive Addresses to the Members of the Institution:—

"GENTLEMEN—

"I cannot sufficiently express the happiness which I feel, and my gratitude to the Author of it, in being permitted once more to attend the Anniversary of our Institution, and to rejoice with the Members of it on its past success and encouraging prospects. The experience of fourteen years has realised the hopes with which the Society, in humble dependence upon the divine favour, began its career; and we are now, more than ever, authorised to indulge the confidence, that the liberality which has accelerated the exertions and enlarged the operations of the Society will never relax, while the inhabitants of any portion of the Earth implore or require its assistance.

"But while we contemplate the auspicious results of our Institution with the delight they cannot fail to inspire; while we reflect, with complacency, on the honour this Country has acquired in the estimation of Foreign Nations, by an Institution which has gained their respect by the piety, and their affections by the benevolence, of its object; while we rejoice in the distinguished privilege of being ourselves the Almoners of the bounty of Heaven, and in the assurance, so well substantiated, that, by the distribution of the imperishable treasures of Divine Truth and Knowledge, we have been the means of enriching those who were poor, of communicating instruction to the ignorant, and consolation to the afflicted; it behoves us, with your Committee, to ascribe the origin and the whole success of our Institution to HIM alone, to whom the glory is due; and to say, with devout gratitude, 'Not unto us, O Lord, but unto Thy Name, be the praise.'

"Our joy thus chastened may be freely indulged: it springs from a pure source: it is no selfish gratification, but that which arises from the successful accomplishment of a sacred duty, combining, in its object, the glory of God, and the advancement of human happiness, through time and eternity.

"I shall not expatiate on these topics before the present Assembly, as motives to perseverance in our great undertaking: those who have tasted the

luxury of beneficence will want no inducement to continue their repast. But if my voice could reach any who have not associated themselves with us, I would affectionately say to them, borrowing an expression of my Right Hon. Friend, the Chancellor of the Exchequer, 'Come, my Christian Brethren, enjoy with us this feast of benevolence; unite your endeavours with ours, to give refreshment to the weary and heavy-laden pilgrims of the Earth, to dispense that Light which was graciously revealed to cheer the despondency of a benighted world! Behold, and pity many millions of your fellow-creatures, who are wandering in the mazes of idolatrous superstitions; partake with us the duty and delight of giving them a guide, which will shew them 'the Way, the Truth, and the Life'! Look round on Countries over which the Sun of Righteousness once diffused his lustre, but which are now enveloped in the mists of spiritual darkness and ignorance. Join your endeavours with ours, to restore to them the long intercepted Light! Look round, also, on your numerous brethren who are suffering affliction. Unite with us in bestowing upon them that which will give them real and abiding consolation! The charity in which we invite your participation is sanctified in its means and its end. We distribute not the meat that perishes, but that spiritual food which will gladden and

invigorate the soul. The effects of your benevolence, thus applied, may extend to generations yet unborn; and the prayers of those who were benefitted by it may draw down blessings on yourselves, your children, and your country.

"These sentiments, which I trust are too deeply engraven on my heart ever to be obliterated, will afford a test of my unabated devotion to the cause in which we are engaged: and I offer them as the most acceptable return in my power, for the honour conferred upon me by your Resolution."

The prospect of his son's departure for India at once revived Lord Teignmouth's Indian associations, and induced him to retrace the long untrodden paths of youthful study. He had been his son's earliest instructor in the Eastern Languages. His taste for Eastern Literature had not been extinguished. His accurate and familiar knowledge of Eastern Languages, whether philological or colloquial, had qualified him for assisting the studies of young men, and also co-operating in the deliberations and plans relative to Translations of the Holy Scriptures, which had long occupied the attention of the Bible Society. He still conversed fluently in Hindostanee and in Persian; and his colloquial knowledge of the latter language had

been improved by the visit to England of the Persian Envoy, Mirza Abul Hassan, who was his frequent guest.

Among the young Students whose ardour in Oriental pursuits he had befriended or encouraged, and amongst whom he had distributed nearly the whole of a considerable collection of Oriental books he had brought from India, was one, in the removal of whose difficulties, whilst laying the foundation of his extensive acquirements, Lord Teignmouth had felt a deep interest—Mr. Samuel Lee, now Regius Professor of Arabic in the University of Cambridge. Having received the rudiments of education at a small school at his birth-place in Shropshire, at the age of twelve years young Lee had been apprenticed to a carpenter. He devoted his leisure hours to reading; and that he might understand the Latin quotations he occasionally met with, he applied himself to the study of that language; and, impelled by the ardent desire of extending his knowledge, acquired successively the Greek, Hebrew, Chaldaïc, Syriac, and Samaritan. In his studies he received no assistance or encouragement; and he was compelled, by poverty, to sell one book to enable him to purchase another. At length, finding, on marriage, the exigencies of the new circumstances of his life incompatible with his learned pursuits, he reluctantly relinquished

them: but an accident, which reduced him to distress, proved, under Providence, the occasion of his resuming them under more favourable auspices, and of his rapid subsequent advancement. The chest of tools on which he depended for subsistence was consumed by fire: and on his loss being made known to Archdeacon Corbett, that benevolent gentleman, having discovered his extraordinary acquirements, appointed him to the superintendence of a Charity-school at Shrewsbury, and introduced him to the acquaintance of an excellent Oriental Scholar. He was now employed in teaching the Oriental Languages. And in 1813, he entered at Queen's College, Cambridge; where, during two years, he obtained much proficiency in mathematical studies. The various Societies for diffusing Christianity in the East gladly availed themselves of his abilities and knowledge, and engaged his services in executing translations of the Sacred Writings and other works. And in 1819 he was elected to the vacant Regius Professorship of Arabic.

It was some time after Mr. Lee had quitted Shropshire that Lord Teignmouth, having heard from his relatives in that county of the circumstances of his history, formed an acquaintance with him; and derived, from his intercourse with this remarkable scholar, not only the gratification which his communicativeness, amiable qualities, and piety

afforded, but also the delight of interweaving the studies of his youth with the important pursuits to which he dedicated his declining years. Some extracts from a Letter to the writer of these pages, in which Dr. Lee has recorded reminiscences of his conversations with Lord Teignmouth, will be read with additional interest, when considered in connection with the preceding brief sketch of the circumstances which led to their acquaintance:—

"In Poetry, the works of the Sheikh Sadi of Shiraz, Hafiz, and Attar, were those most frequently spoken of by his Lordship. With these he was very familiar, and often cited them with great readiness, accuracy, and point. He occasionally spoke, too, of Poets of Hindoostan who sometimes indulged themselves in effusions composed in the Persian Language.

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"One thing very much struck me in the conversations on these subjects which I had with his Lordship. It was this:—When any thing occurred which brought any remarkable passage in these authors to his recollection, he would take down the work and turn to the place; and very rarely it was that he did not succeed in finding it. The accuracy of his reading, and the retention of his memory, were, I thought, very clearly shewn by this circum-

stance. It should not be forgotten, too, that when this occurred in any case, his Lordship must have discontinued his Oriental studies twenty years at least. On many of these occasions, I took the liberty of submitting some of my Persian Compositions or Translations to his Lordship; and the remarks he was pleased to make on them I always found to be correct and judicious.

"In the language and literature of the Arabians his Lordship was less experienced. The works mostly referred to in our conversations were those cited in the Extracts made in the 'Commentary on Asiatic Poetry,' by Sir William Jones; the Poems termed 'Moallakat,' translated and published by him; and the Extracts found in the Arabic Grammar of Richardson. The finest specimens of these his Lordship cited, and turned to, with readiness. In conjunction with these, he would occasionally mention the very elegant Latin Translations of Lowth from the Hebrew Scriptures, as given in his 'Prælectiones,' &c. It certainly was a source of the greatest delight, as well as of improvement to me, to sit and hear his Lordship's valuable remarks on these Works and Extracts; and from the length to which these conversations occasionally ran, I think I may say that the pleasure his Lordship felt, in thus retracing the steps taken in his earlier studies, was only surpassed by the delight

and advantage gained by me in the capacity of his hearer.

"Of the accuracy and extent of Sir William Jones's Oriental acquirements, and particularly of his pronunciation of the Persian, before he arrived in India, his Lordship appeared to me to think but lightly; and of Richardson he never thought highly;—opinions, I believe, in which every good Orientalist of Europe will concur.

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"I ought perhaps to say, that our conversations were not always confined to subjects connected with Oriental Literature. Theology, and Classical Literature, occasionally occupied its place. And here, I must observe, his Lordship's reading was both extensive and accurate. Among his favourite Theological authors were Jeremy Taylor, Dr. Jortin, and Mr. Robert Hall; to all of whom he referred, and turned with the greatest readiness. He very much deprecated the crude and unmeaning phraseology and style of some popular writers and preachers; while he dwelt with delight on those who earnestly, but more effectually, propounded and enforced the pure doctrines of the Gospel. Among the Latin Classical Writers, Homer, Virgil, and Juvenal, were most frequently cited, or spoken of, by him; and among the later authors, Apuleius and Quintilian."

Lord Teignmouth's second son had received a Writership from the Directors of the East-India Company. Previous to his embarkation, his father addressed to him a Letter of Advice, to which he might refer, as a manual of instruction, in the various probable vicissitudes of his Indian career. The author must plead as his apology for inserting it at length, the value of the matter it contained.

"TO THE HON. FREDERICK JOHN SHORE.

"MY DEAR FREDERICK— 1818.

"You are now entering on your career of life, whilst I am fast approaching to the end of mine. The world is opening to you, whilst it is closing on me. You have the prospect of many years to come: my days can only be few. But remember, that 'the race is not always to the swift, nor the battle to the strong'; that, young and healthy as you are, the summons of death may be sounded in your ears before they reach mine; and, that 'after death comes Judgment,' which will decide our happiness or misery to all eternity. You will now soon be separated from parents who have watched over your conduct with unceasing and affectionate solicitude for your welfare, guiding your inexperience by their admonitions, and pointing out the way in which you should go. Who is now to be your monitor? Who will say, 'Do this,' or 'Do that'? Who

will venture to undertake the ungracious task of telling you of your faults or indiscretions? Alas! you will find the world much more disposed to flatter and encourage, perhaps for the purpose of exposing and ridiculing your failings, than kindly to admonish you to correct them. When I reflect on the temptations to which your youth and inexperience will be exposed, I feel an anxiety for which I can find no relief, but from trust in God, and the hope that my prayers to Him will be heard—that He will protect you by His Providence, and guide you by His Grace. I thank Him that He has preserved me to discharge the duty of giving you my parental advice, and with it a father's blessing! But remember—and let my words be deeply engraven on your heart!—that you cannot expect the favour of God unless you yourself seek it by daily and devout supplication, and by a firm resolution and constant endeavour to shape your life according to His holy will. It was said by Judge Hale, a man highly distinguished for piety, wisdom, and integrity, (and he has left it on record, for the instruction of posterity,) 'that the business of the day never went on well, unless he began it with adoration and prayer';—and what, indeed, can man do, or expect, without the blessing of God! We see, it is true, some who appear to thrive, and who possess every enjoyment which this world can afford; whilst

they are living without God—careless, thoroughly unalarmed by the terrors of His indignation, unaffected by His mercies, ungrateful for His daily blessings, and unmindful of their dependence upon Him. This was observed by the Psalmist; and it occasioned doubts, which were not satisfied, 'until (says he) I went into the sanctuary of God; then understood I the end of these men.' But who can hope to escape the troubles and vexations of life—sickness, sorrow, pain, disappointment?—and what will comfort a wicked man when these evils come upon him? What consolation will his worldly prosperity afford, when he is languishing on the bed of disease? What will be his feelings, when death draws aside the veil from the prospect of eternity, and discovers to him his offended Judge in all the terrors of omnipotence? These are awful considerations, on which we must meditate often and seriously when in health, or they will overwhelm us with horror when labouring in the agonies of sickness and impending dissolution. He who never feels a disposition to pray but when he is ill or unhappy, will then find himself ill qualified to pray effectually; nor has he any warrant to expect that his prayers will then be accepted by God, whom he has wilfully and habitually neglected. The example of the dying thief on the cross—a single instance—is mercifully given, that we may not despair; but it

affords no encouragement beyond this. Let no one therefore presume to risk his eternal salvation, by delaying his repentance till the moment of his dissolution approaches, when he is no longer in a situation to 'bring forth fruits meet for repentance.' This is trifling with mercy—a dangerous and unfounded presumption! 'Seek ye the LORD while He may be found.'

"The first and foundation of all other duties is that which you owe to GOD. The Catechism gives a concise and excellent summary of it:—'To believe on Him, to fear Him, to love Him with all your heart, with all your mind, with all your soul, and with all your strength;—to worship Him; to give Him thanks; to put your whole trust in Him; to call upon Him; to honour His holy Name and His word, and to serve Him truly all the days of your life.'—Meditate on these things! But how is all this to be accomplished? Not by your own strength, but by GOD's grace, which must be sought for by daily and devout prayer. Cold, formal prayer, will obtain no blessing; the heart must join with the lips; and all our worship of GOD should begin with humble, fervent supplication, that He would dispose our minds to a proper frame for His service, restrain our wandering thoughts, and draw our affections and attention towards Him. Such a petition, offered in the name of JESUS CHRIST,

in whose name, as the Mediator and Intercessor for man with God, all our prayers must be offered, will be heard. 'Ask, and ye shall receive,' is the declaration of Jesus Christ. But for what should we pray;—for the pardon of our sins; for repentance; for faith; for the grace of God to lead us to the knowledge, love, and practice of the truth; for the Holy Spirit, to enlighten, purify, and sanctify our hearts; for strength to resist the temptations of the world, the flesh, and the devil; for grace to subdue the corrupt propensities and the wicked imaginations of our hearts; and to resist those sins to which we are most addicted, and from which we are in most danger. Whatever vices we see in others, let us pray that we may not ourselves be overcome by them. Pray for all Christian graces;—for humility, which is the foundation of all; for meekness, temperance, chastity, brotherly-love, and charity; for trust in God; and for a cheerful resignation to all His holy dispensations. Pray for a new heart and a right spirit.

"Thanksgiving is a material part of adoration: thence do you derive your daily subsistence—your comforts, your friends, your preservation from dangers, your power to resist temptation, your life, your health; in short, whatever you have;—they are all the gifts of God, the sole Author and Giver of all temporal as well as spiritual blessings, and

demand your gratitude and hourly thanks. Man claims from his fellow-creatures the return of gratitude for favours conferred; and nothing is esteemed a stronger proof of a depraved mind than ingratitude: 'Tis,' as the Poet says, 'as if the mouth should tear the hand that gives it food.'—Never, never forget to WHOM you are indebted for all you have or hope for. Man may be the instrument by which His favours are bestowed; but GOD alone is the source from which they flow. Praise Him for that you suffer or want, as well as for that you enjoy.

"But we are told to watch as well as pray; and if we are not watchful, circumspect, and anxious to avoid temptation, we shall be overcome by it. For the knowledge of our duty we must study the Holy Scriptures—the Word of God. Read a portion of them daily—not as a task, but with a sincere desire to profit by them; first using the Collect for the Second Sunday in Advent, as a prayer. Meditate on that you read, or you will read to no purpose. Endeavour to practise that you learn; and commit select passages to memory. The end of all science is *practice*. To be satisfied with reading the Bible, without endeavouring to bring its holy precepts into practice, is doing little. 'Not every one that saith unto me, LORD, LORD, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in heaven.' If the perusal of

the Scriptures does not produce an influence on our hearts, meliorating our affections, restraining our passions, subduing our appetites and our lusts, it will prove a dead letter to us. 'The letter killeth; the Spirit maketh alive.'

"The celebrated Lavater used to select daily some verse in the New Testament, and to make it the subject of his meditation and the rule of his practice during the day; and I recommend to you to do the same: and when you retire to rest, do not close your eyes without reviewing the transactions of the day. This was the advice of Pythagoras. Ask yourself, 'What have I been doing? How have my hours been spent? Has God been much or at all in my thoughts? Have I done any thing from the fear or love of Him? What sins or follies have I committed, in thought, word, or deed? Have I yielded to passion, anger, malice, intemperance, churlishness, discontent—to the indulgence of vanity, uncharitable thoughts, offensive ridicule? Have I given pain to others by any thing which I have said or done? Have I been idle or diligent—attentive to my improvement, or neglectful of it? Have I, in fact, made any progress in spiritual or intellectual attainments?' Do this with earnest prayer to God that He will assist you in this task of self-examination, so strongly recommended by Moralists as well as Divines; that He will pardon,

for JESUS CHRIST's sake, whatever His holy eyes have seen amiss in your behaviour or thoughts; and strengthen you, by the grace of His Holy Spirit, against the repetition of it. It is a just observation of an old Divine, that 'the habit of prayer will make a man renounce his sins,' or 'that of sinning, his prayers': and you may in some degree judge of your religious state, by your attention to your devotions, or your neglect of them. He who is sensible that he is a sinner; who feels his want of the mercy of God; who knows his weakness, and inability to do or think any good thing without God's preventing grace and assistance—can never be at a loss for words to express his petitions. The Book of Common Prayer will supply every form of supplication and thanksgiving; your Bible the same, particularly those Psalms which are devotional; and the HOLY SPIRIT will repeat to you the Psalmist's devotional spirit, if you fervently implore it. But to assist you further in this indispensable duty, you have 'Jenks's Devotions,' which have a true spirit of prayer. I again repeat, that you cannot expect the blessing of God, unless you seek it by prayer, and are thankful for the blessings which you receive. He who said, 'Ask, and it shall be given you; seek, and ye shall find,' must also be understood to say, 'If you do not ask, you will not receive nor find.'

"You have been baptized into the Faith of Christ, and call yourself a Christian. Consider well the obligations attached to this privilege and profession. The sum and substance of Christianity are indeed comprised in few words; but their meaning is most comprehensive, and of infinite importance—'Repentance towards God, and faith in our Lord Jesus Christ, the Author and Finisher of our salvation.'

"'God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'—'Believe on the Lord Jesus, and ye shall be saved.' But 'he that believeth not shall be damned.'—'This is life eternal, to know Thee, the only True God, and Jesus Christ whom Thou hast sent.'—'The grace of God, that bringeth salvation, hath appeared unto all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify to Himself a peculiar people, zealous of good works.' But what does believing, or *Faith* in Christ, imply?—a cordial assent to all that is related of Him in Scripture, as our Saviour and

Redeemer, LORD and Master, High Priest and Sanctifier, Propitiation and Atonement, Intercessor and Mediator; an exclusive reliance on His merits and atonement for the pardon of our sins; a trust in His mediation, and obedience to His commandments.—'He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him.'—'Be ye doers of the word, and not hearers only, deceiving your own selves.'—'Without holiness no man shall see the LORD.'—But, although we are saved or justified by faith in CHRIST *alone*, and not for any good works which we can perform, yet a holy life is the only proof which we can give of our faith in CHRIST; as holiness is also an essential qualification for the enjoyment of heaven; and without this our faith is dead and unprofitable, a mere pretence and hypocrisy. For your further information on this, the most important of all subjects, I must refer you to the Articles of Religion, as professed by our Churches, and inserted in your Prayer-Book. Read them with the closest attention, particularly the 1st, 2d, 3d, 4th, 5th, 9th, 10th, 11th, 12th, 13th, and 27th; proving them by reference to the New Testament, and particularly the Epistles.

"Religious knowledge, like all other, must be acquired by study, and, as the one thing needful, demands a proportional degree of attention. If we

neglect it, we shall build our hopes of happiness, both here and hereafter, on a foundation of sand.

"'Remember the Sabbath-day, to keep it holy:' and I the more earnestly press the observance of this divine precept, because you may perhaps fall into a society where this sacred injunction is little regarded. Some persons, when they leave their own country, seem to think themselves at liberty to dispense with the observance of its institutions, and, because they have not a church to go to, neglect the duties of the Sabbath altogether. But God commands us to keep it holy; and wherever you are, the injunction is imperiously obligatory, and cannot be disobeyed but at the risk of incurring the penalty of His just indignation and chastisement. What! shall man, who receives all his days from God, refuse to give Him one day in seven? Never suffer yourself to be seduced, by the contagion of bad example, into the neglect of its sacred and appropriate duties; but consecrate it to God, as it ought to be, avoiding usual amusements and secular occupations and studies, and employing it in prayer, self-examination, the perusal of the Scriptures and other religious books. You have 'Venn's Sermons,' 'The Life of God in the Soul of Man,' 'Wilberforce's Practical View,' and many others. I wish you to read particularly 'Baxter's Epistle,' which is prefixed to 'Alleyne's Alarm.'—The return

of this day will more particularly bring with it the recollection of you, and incite our prayers to GOD for you. Pray for us. I shall often, on this day, say to myself, 'Where is my Frederick? What is he doing?'—and I hope to have the comfortable assurance that you are employing yourself for your improvement in spiritual knowledge. Never suffer yourself to be laughed out of the observance of its proper duties. You may perhaps meet with some who scoff at Religion; infidels, who disbelieve it; and some, who, like the devils, 'believe and tremble'; but more who are careless and indifferent about it. Do not give way for a moment to the cavils, the objections, or the ridicule of such persons. I do not, however, advise you to argue with them, as you are not qualified for the work; but avoid all controversy and disputes on the subject. Take care, however, not to express acquiescence, nor to countenance the sneers of scorners: on the contrary, you must manfully avow your principles, when necessary. A decent firmness will always command respect; but it must not be maintained with passion. Dignified silence operates as a rebuke. 'Whoever,' says our SAVIOUR, 'shall be ashamed of me or my words, in this adulterous and sinful generation, of him also shall the SON OF MAN be ashamed, when He cometh in the glory of His FATHER, with His holy angels.' The evidence of

our holy Religion has been examined, weighed, and approved by the wisest and ablest of men: and when I mention the names of Bacon, Newton, Locke, and Boyle—none of them Clergymen—I need not name others. Believe me when I assure you that every, even the most plausible objection to Christianity has been most triumphantly refuted; and that it rests on proofs which cannot be invalidated by argument, however ingenious. That there are passages in Scripture which to us may appear extraordinary and difficult to be understood, is allowed. Is not this the case with all the ancient writers? Do not the endless commentaries on Homer, and even Virgil, prove it? But difficulties are of no weight against demonstration. When a point is once proved, we must admit it, although we cannot answer every objection. Who can account for all the ways of Providence? yet we might as well doubt the existence of God, as of His Providence. The completion of numerous prophecies, the miracles in the Old and New Testaments, recorded by men who could not be deceived, and had no motive or interest in deceiving, are irrefragable proofs of the Divinity of our Saviour, and of the truth of His holy Religion. The very doctrines, and even language, of the Sacred Books afford decisive evidence that the writers of them were inspired. 'Study,' says Locke, 'the Holy Scriptures,

'especially the New Testament. It has GOD for its 'author, salvation for its end, and truth, without 'any mixture of error, for its matter.' No man, I am convinced, ever sat down to the perusal of the Scriptures, with a serious, humble, and docile mind, particularly with prayer to GOD to enlighten his understanding, but rose with a thorough conviction of their truth. The great secret for comprehending the Bible is told by our SAVIOUR: 'If any man will do His will, he shall know of the doctrine, whether it be of GOD.' A few words more, and I close this subject.—Believe your father, when he assures you, that whatever comfort or peace of mind he has enjoyed, has been solely owing to Religion; and on the other hand, all his uneasiness or disquietude has proceeded from his ignorance or neglect of it. A man under the habitual influence of Religion is superior to all the accidents and calamities of life. He rests on the firm basis of Truth—the immoveable rock of ages; and he may say with the self-sufficient Stoïc, but in a different frame of mind, *Si fractus illabatur orbis* &c. &c. His trust is in GOD and CHRIST. St. Paul, who suffered so much, triumphantly says: 'For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen:' (2 Cor. iv. 17, 18.) Let me

add here, what I omitted under another head, that for many years before I left India—I think I may go back as far as the year 1774—I invariably relinquished all business on the Sabbath, to the benefit both of my spiritual and bodily health.

"May God impress what I have written on your heart! And if this prayer should be graciously granted, you will find little difficulty in the discharge of other duties, to which I shall now advert. If you live for the world to come, your passage through this will be easy and pleasant.

"In whatever situation a man is placed, he must acquire the necessary knowledge and qualifications for discharging its proper functions. In all situations, as Bacon observes, 'Knowledge is power.' It is like the moving principle of a piece of mechanism. The service of the Company in Bengal displays a wide field for the exertion of the greatest talents; and those who want them, and exertion, will find themselves left far behind in the race of competition for honours and emoluments.

"I shall exemplify this remark, by delineating from the life the portraits of two opposite characters. Indolens leaves his country, friends, and relations; and embarks for India in the Company's Service, rejoicing in his emancipation from parental and moral restraint, and in the hope of gratifying his inclination for every pleasurable indulgence. With

these feelings, he neglects the cultivation of his understanding during the voyage, never considering the qualifications which he ought to acquire, nor making any effort for the attainment of them. His time is wasted in patrolling the deck, in idle and trifling conversation, or in the perusal of books of mere amusement, or, still more unprofitably and culpably, in cards, or some other equally pernicious game. Thus he not only loses what he might have gained, but has acquired the worst habits. On his arrival, new temptations occur, and his disposition to yield to them is strengthened. He has reached the land of promise, and eagerly seizes the enjoyments which he had anticipated. Without adverting to his want of means, he adopts the luxuries and indulgences of the country; sets up the establishment of a Hookah; purchases a horse and equipage; receives and gives entertainments; and plunges into luxury, vice, and extravagance. The natives supply money for his use, which he borrows at an exorbitant interest. Thus his habits of dissipation, indolence, and selfish gratification, become more and more inveterate. Compelled by the rules of the Service to take his station in the College at Fortwilliam, he there pursues the same thoughtless career, regardless of the loss of reputation, and of the advantages which he might derive from the situation. At the period when others of his standing leave it to enter

upon some official duty, he is passed over for incompetency, and has the mortification to remain stationary and disgraced. The natives now begin to withhold their supplies, or, if granted, furnish them on ruinous terms. Forced at last into exertion, at the end of two or three years he obtains his emancipation, with every bad habit confirmed; and loaded with a debt, the interest of which will absorb the whole of his salary; while he is again forced to borrow, even for his necessary expenses. Thus he is placed at the mercy of his creditors; and to appease their tormenting importunities, he is perhaps seduced into illegal and dishonest compliances, which expose him to the risk and disgrace of dismission from the Service;—and if this should take place, his ruin is complete and remediless. His reflections on his folly, and the despair of recovering from the consequences of it, affect his peace of mind and health. The state of the latter may render a change of climate indispensably necessary for his recovery; but he wants the means of availing himself of it; and his merciless creditors oppose his absence. I have seen instances, not only of the loss of health, but of life—the consequence of early imprudence, and dissipation and extravagance. At all events, the period of his banishment is prolonged, perhaps even to the term of his existence, when, by a due attention to prudence and economy,

he might, in a moderate period, and with a good constitution, have returned to his native country. A debt of 1000*l.* contracted during the first two years of a Writer's residence in India will hang like a millstone round his neck for many; embittering, if he has not lost all feelings, every hour of his existence with remorse.

"Contrast the preceding picture with that of Sophron. Contemplating his separation from his friends and family as a great and painful sacrifice, he weighs the object for which he submits to it, and deliberates on the means by which that object is to be obtained. Under these impressions, he duly estimates the value of the opportunity afforded by the voyage for his improvement; and begins, as soon as he is settled in the ship, by a regular allotment of his hours, to application, recreation, and exercise. His application is directed to the improvement and acquisition of general knowledge, and of that in particular which his destined situation will more immediately require. In his recreations, he avoids whatever is pernicious—cards, or other games, which, if they lead to no other bad consequences, would be attended with loss of time, and indispose the mind to serious occupation. On his arrival at the place of his destination, he perceives the full value of the attainments which he has made, and of the habits which he has acquired,

and finds himself in a condition and disposition for further improvement; and thus enters the College of Fortwilliam. Proceeding in the same course, and steadily renouncing dissipated society, and all those indulgences which enervate the mind and lead to extravagance, he finds his income sufficient for his expenses, and that he is under no necessity or temptation to accept the proffered loans of the natives. At the end of six, or, at the furthest, twelve months, he is promoted to an office, unencumbered with debt, and possibly with a little fund in possession, with a stamp of merit on his character. By a strict attention to industry and economy, he makes a constant and regular progress towards the object of his labours and wishes, exhilarated by the hopes and prospects of passing many years in the enjoyment and society of his relations and friends in his native country.

"Without expatiating on the gross immorality of such a character as that of Indolens, let us consider its effects on his parents and connections. To see their instructions disregarded and despised, their fondest hopes blasted, their own credit and reputation implicated in that of their child, his happiness here and hereafter hazarded by a course of life condemned by reason and Religion, cannot fail to embitter their happiness, and may 'bring down their grey hairs with sorrow to the grave.'

They have parted with the child of their affections; and, for his advantage, have submitted to a sacrifice which has cost them many pangs and many tears. The little bud of hope, to which they looked for fruit, is withered and decayed. Their child has 'sowed the wind, and reaped the whirlwind.' What consolation can they have? That which hope supplies, is gone: nothing is left to them but tears and prayers. — There have been parents who have felt the misery here described. There have been children who have inflicted this misery on parents who have loved them.

"Of this melancholy picture, which I am sure will be contemplated by you with pity and disgust, I have known some originals; and, if my information be correct, you will soon discover some in Bengal for whom it might be drawn. I have delineated it, as virtue is impressively taught by exhibiting the deformity of vice; and contrasts set off each other. It was on this principle that the Spartans made their slaves drunk, to expose the beastliness of intoxication. Plato asserts, that if Virtue were exhibited in her native purity and loveliness, all mankind would be enamoured with her. He had a more favourable idea of human nature than I profess; but I should hope that a picture of folly, vice, and extravagance, embodied in one form, must excite aversion and abhorrence.

Lokmann, the Æsop of the East, was asked where he learnt his wisdom: he replied, 'From fools, whose conduct taught me what to avoid.'

"Every one who is capable of observation or reflection, is sensible of the importance of acquiring good habits; for it is well known, and hourly proved, that mankind act more from habit than from reflection. We cannot, therefore, begin too early, nor exert our efforts too strenuously, for the purpose of forming and contracting such habits as reason and experience have shewn to be necessary and useful to our comfort and happiness.

"It is on few only, and great occasions, that men deliberate at all. We are, for the most part, determined at once, and by impulse, which is the effect and energy of established habits. In the current occasions and rapid opportunities of life, there is oftentimes little leisure for reflection; and were there more, a man who has to reason about his duty when the temptations to transgress it are upon him, is almost sure to reason himself into an error.

"Many things are to be done and abstained from, solely for the sake of habit. Thus a man has been brought up from infancy in a dread of lying. An occasion presents itself, where, at the expense of a little accuracy, he may divert the company; and, as he does not mean to slander any man's reputation, or to prejudice any man's interest, the temp-

tation to indulge his wit, and attract the notice and partiality of those about him, is not small. But, reflecting that his scruples about lying have hitherto preserved him free from that vice; that occasions will occur, where the inducement may be equally strong, but the indulgence less innocent; that his scruples will wear away by a few transgressions, and leave him subject to one of the meanest and most pernicious of all bad habits, a habit of lying, when it will serve his turn; he will forego the present, or a much greater pleasure, rather than lay the foundation of a character so vicious. A man of confirmed good habits will act in the same way, without any deliberation at all.

"There are habits, not only of drinking, swearing, and lying, but of every modification of action, speech, and thought. There are habits of industry, attention, vigilance, advertency; of a prompt obedience to the judgment occurring, or of yielding to the first impulse of passion or feeling; of methodizing, reasoning; of vanity, self-conceit, melancholy, partiality; of fretfulness, suspicion, captiousness, censoriousness, &c.;—in a word, there is not a quality or function, either of body or mind, which does not feel the influence of this great law of animated nature. Some of these are prescribed, and others proscribed, by the Law of God, by which we ought to regulate all our thoughts and actions.

"To judge of the value of good habits, we have only to observe those which are opposite to them: contrast industry with laziness, moroseness with good humour, a churlish with an obliging disposition. And here great use may be derived from observing the bad habits of those with whom we associate; not for the purpose of ridiculing or exposing them—which would be uncharitable, and can seldom be done without the risk of subjecting ourselves to personal quarrels—but to use them as mirrors for reflecting our own imperfections, that we may learn to correct them: and although we may not be under the influence of the same failings and bad habits which we remark in others, it may be well to examine ourselves, if we have not some equally censurable and offensive. Avoid whatever you see disgusting and disagreeable in other persons.

"The difficulty of overcoming bad habits is sufficiently admitted by the common saying, that 'Habit is second nature.' Bad habits cannot be laid aside like old clothes. You see their inveterate influence in snuff-takers (*e. g.* myself), smokers, dram-drinkers, swearers, liars, &c.: and as bad habits are formed out of the repetition of single actions, and insensibly contracted, beware of doing any thing which, if it should be habitual, would be noxious to yourself, or disagreeable to any. *Principiis obsta*—'Beware of the first step.'

"The following anecdote is true: it may seem trivial, but it will exemplify the danger of violating the preceding maxim.

"An intimate friend of mine was sent for by a poor man whom he had frequently assisted, and who was then dying. 'I cannot die, Sir,' said the poor wretch, 'without thanking you for the kindness which I have received from you; and as a proof of my gratitude, I give you my earnest advice never to taste *arrack*, to which I am now a martyr. I acquired the habit of drinking it insensibly; and my poor wife, whom I once persuaded to take some when she was tormented with pain, has by degrees adopted the practice of drinking it, and must soon follow me.'

"Amongst those habits which I particularly recommend, is that of early rising, and that of regularly allotted application. It was by the observance of these practices that Sir William Jones was enabled to obtain that pre-eminence in Literature and Science by which he was distinguished. The following is a transcript of the rules which he laid down by his occupation during the long Law Vacation of 1785:—'Morning: one Letter, Ten chapters of the Bible, Sanscrit Grammar, Hindu Law.—Afternoon: Indian Geography.—Evening: Roman History, Chess, Ariosto.' You may use it as a model, substituting such studies as are more

immediately adapted to your situation or pursuits. Suppose, for instance, some such plan as the following:—Before breakfast, The Bible, and Exercises on the quarter-deck.—After breakfast: English Composition, one hour; Persian, or Bengali, or Hindustani, two hours and a half; Exercise before dinner.—After dinner: English Literature, and Exercise.—In the Evening, Reading, and Exercise.

"It is of great importance to acquire a good style and facility of composition, in verse as well as prose. Sometimes, original composition in metre; at others, by a metrical translation of Horace or Virgil. For prose, write essays, themes, or translate Cicero's Orations, correcting the style of your version until it approaches the ease and elegance of the original. With respect to English Reading, continue Hume's History of England; and make yourself master of the history of your own country, which every gentleman ought to know. It is particularly interesting from the period of Henry VIII.'s accession. His reign, that of Edward, Mary, Elizabeth, James, Charles the First and Second, James, and William, ought to be studied with attention; particularly all that relates to the Reformation, and to the characters of those who made a conspicuous figure in the Civil Wars, and to those of the different Sects; with the events which led to the Revolution, and the important consequences

of it, in establishing the principles of our Constitution.

" For poetry, take Shakspeare ;—if not the first of English Poets, second only to Milton. Study him. No man ever had a deeper knowledge of human nature ; and his characters, excepting those which are professedly the creatures of imagination, are drawn from the life. Next to the Bible, no author has so well anatomized the human heart, and exhibited the workings of human passions. Imprint select passages on your memory. It may be advantageous to mix the perusal of Shakspeare with that of Hume. If I were limited to the choice of one poet, I should, without hesitation, prefer Shakspeare.

" Nor ought you to be ignorant of the actual state of Literature in England ;—so far, at least, to be acquainted with it, as to have some knowledge of the most important publications of the present day, in Poetry, History, Philosophy, Arts and Sciences, Politics, Voyages and Travels. This information, in a certain degree, may be obtained from the ' British Review,' or ' London Critical Journal,' of which you have a complete set ; and I mean to supply you with the succeeding Numbers, as published quarterly. Do not neglect your Classical studies. If you translate Horace, Cicero, or Virgil, as I have recommended, and give some

attention to Greek authors too, that will assist your recollection of them. Your present acquaintance with the Classics may be retained, and even improved, by moderate application; and it would be a great pity to lose what you have acquired. Read the New Testament in Greek. All this may be accomplished by a due regulation of your time, and a persevering adherence to the allotment of it. Without it, nothing will be gained, and much will be lost.

The perusal of books of mere amusement is a waste of valuable time. Avoid it; and read no book from which some knowledge may not be acquired. Sensible authors will strengthen the mind, as exercises invigorate the body: on the other hand, the practice of light and trifling reading will not only enfeeble it, but disqualify it for all serious, improving study.

"Your taste as well as principles will, I trust, secure you from reading any books of a profane or immoral tendency; and make you reject them with contempt, if they should by any accident fall in your way. You cannot be too much on your guard on this point; for infidelity and obscenity have contributed to infuse their poison into books where the appearance of them would be little suspected. Hume must be read with caution, as he is inclined to treat all Religion as superstition, and, in

exposing the absurdities of the Papal superstition or the fanaticism of Sects, endeavours to wound Religion itself. Voltaire is indecent and profane, and ought altogether to be proscribed; although some of his productions may be safely read; *e.g.* his Tragedies and Histories of Charles XII., Peter the Great, and Louis XIV.; but there are few of his compositions which do not treat Religion with levity, and that alone is a sufficient reason for rejecting him, and every author liable to this censure. The arguments of infidels, as I have observed, have been triumphantly refuted; but a sneer or a sarcasm is not easily parried, and, though destitute of truth, sense, or argument, will sometimes implant a venomous sting in the mind not easily eradicated. A respectable Clergyman of my acquaintance once told me that the ridicule of Voltaire on a particular passage of the Bible made an impression on his mind which it was long before he could efface.

" It is not only necessary to read; but you must digest your literary food, or it will afford no nourishment to the intellect. Half the world read only with their eyes, and not with their understandings. A Frenchman once observed, ' I like books in folio' (or, *en feuilles*): he was answered by another, ' I like them best *in fructu*' (*en fruit*). The pun may do tolerably well in French, as well as in Latin: it

has, however, more good meaning than accuracy. — If we read without reflection, we may amuse ourselves without the least advance in improvement. Ten pages well understood, and well considered, are worth a hundred lightly skimmed over. It is a disgrace to any man to say he has read a book, of the contents of which he is unable to give a tolerable account. The habit of loose reading is most pernicious.

" With respect to the Oriental Languages, you will find it most improving to write them. This practice will fix what you write on your memory, and make you correct in orthography. If you should only copy six lines of the Gulistan daily, making it a point to understand every word of them, you would find your attainments at the end of the voyage very considerable. The same may be said of the Bengali and Hindustani. The painter's maxim is excellent, '*Nulla dies sine linea.*' If you suffer one day to elapse in idleness, you will feel less inclination to study the next. Commit to your memory what you have learned already. The acquisition of a language depends much on memory; and the powers of it may be enlarged by exercise, to any extent.

" In every situation, you will derive great advantage from a facility of calculation; and on this ground you should not lose your knowledge of

Arithmetic, which may be kept up with little trouble. Once more let me impress on you the necessity of a due apportionment of your time, whether you adopt that which I recommend, or any other. One advantage of it is this, that you will always find your work ready at hand; and no time will be lost in considering what you should set about. The waste of time occasioned by inattention to this rule is immense. Determine, therefore, every evening the employment of the next day; and write down what you purpose doing. Interruptions may occasionally and unavoidably happen; but the effects of them will be less felt, if you attend to my recommendation.

"Of all considerations, there is none more important than that which respects the choice of your associates. In a ship, the society is beyond the power of selection; but you may avoid intimacy or familiarity with any or all the members of it. If you once transgress this rule, the difficulty of returning within its limits will be great. Civility and politeness are due to all, and that every gentleman has a right to expect from another. There is an old saying, which has both sense and truth—'Forms keep fools at a distance;'—but to act by it requires wisdom and prudence. A cold reserve may be mistaken for pride, and disgust by its offensiveness: on the other hand, if you take for your motto, 'Hail,

fellow! well met!' you will expose yourself to an intrusive and troublesome familiarity. A courteous, unassuming demeanour will secure you from the imputation of pride, and the inconvenience of the opposite extreme. You are now thrown into a society different from that in which you have lived, and you are totally ignorant of the temper and characters of those who compose it. You may find in them all that is excellent, or all that is bad; or, what is most probable, that mixture of both which forms the general character of society. The confinement of a ship, the *ennui* arising from want of occupation, and fretfulness occasioned by bad accommodation, are apt to sour the temper, when not well regulated, and to produce ill blood and quarrels. It behoves you, therefore, to be most watchful of your conduct, that you may not be involved in disputes. You may hear murmurings and complaints: you have no concern with them, either as a party in them, or as an advocate on either side. Parties are often formed in a ship: belong to *no party*. You may yourself suffer inconvenience:—bear it patiently; recollecting, that at the end of four months you will be released from it. The possession of a separate cabin to yourself will leave it much in your power to be master of your time and company. Do not renounce this enviable privilege. Your best security against all

the inconveniences which I have stated, will be the occupation of your time in the mode which I have recommended; and if you adhere to it steadily, you will find little interruption or molestation from your shipmates. On the contrary, the propriety and consistency of your conduct will insure the respect, at least, of all amongst them who have any sense of propriety. Remember, that your are no longer at College, and your new companions are not to be considered in the light of fellow-students.

"But, through the whole course of your life, avoid as far as possible all connection, and certainly all intimacy, with those who are profligate in their manners or conversation. Both your character and principles would be injured by any such association. 'He who touches pitch will be defiled.' There are some beautiful Persian lines on this subject, or rather to shew the advantage of keeping good company, in Jones's Grammar. The substance of them is nearly this:—'A kind friend gave me one day 'some scented clay. I said to it, Art thou ambergris 'or musk? thy odour is so delightful. It answered: 'I was worthless dirt; but having been placed near 'a rose, the qualities of my companion were im-'parted to me, and hence my fragrance.' On the other hand, St. Paul tells us, 'Evil communications corrupt good manners.'

"You are fond of music—and I know not a more

delightful recreation;—but take care that you do not indulge in it to an excess which may injure your health, and engross too much of your time. If you give that time to music (and the remark applies to every species of amusement) which ought to be devoted to serious pursuits, to the discharge of duties, you are immoral as well as foolish. There is one evil which I have often noted attending a passion for music—that it leads a man into improper society, to associate with those who have no estimable qualities, nor any other talents than those of a musician. 'Birds of a feather' are apt to 'flock together.' It requires, indeed, much circumspection and discretion, in a person as fond of music as you are, to avoid being drawn into idle and improper company: and, in general, it may be observed that musicians are idle persons, excepting when occupied by their favourite amusement, and, for the indulgence of it, are very much disposed to encroach on the time of others. 'Come, never mind your business! let us have a game on the flute, clarionet,' &c.!—and resolution will be required to resist the invitation. If yielded to, it will soon be repeated, and duty will easily and insensibly fall a sacrifice to inclination. It behoves every man to be on his guard against his besetting sin; or against any propensity which may seduce him into improper company, or into the neglect of any duty.

Weigh well what I have said: it is of great importance to your character and success in life. Another evil of musical society is, that it is too often of a Bacchanalian complexion; and although the habit of not drinking wine may save you from the evil consequences of intoxication, it will not protect you from that ribaldry and loose conversation which are too much indulged in such symposiacs. Your clarionet may be a source of pleasurable amusement: let it not prove a temptation to idleness or improper society. I have seen the ill effects of a passion for music too often, not to warn you against them.

"Of all the foolish maxims which have obtained currency in the world, I know none more pernicious than this, that 'We must do as others do.' It has ruined thousands; and every day affords instances of its cruel influence;—in other words, it amounts to this, that 'because those in my situation or rank of life choose to be foolish, absurd, or profligate, I must be so too.' A. B. and C. have elegant furniture, give handsome entertainments, keep elegant equipages, and are expensive in their dress and amusements. I must do the same, although I have not the means; and I must ruin myself by seeing their follies and extravagance, lest I should be deemed mean;—and by whom? By persons whose opinions I ought to despise. Those who are

thus misled can have little claim to principles or firmness of character. What can be meaner or more dishonest than to contract debts which you cannot discharge? What satisfaction can a man of integrity derive from the enjoyment of luxuries for which he is unable to pay? To avoid the appearance or imputation of meanness, he becomes both mean and contemptible; and, in fact, exposes himself to the derision which he wishes to avoid.—'Why do you not keep a carriage?' 'Because I cannot afford it,' is the answer of honesty and common sense, and will satisfy those who have these qualities. I could at this moment name a young man at Cambridge, who gives entertainments which he cannot afford, and is the subject of the ridicule of those who partake them. I should hope that those who are at the head of the Administration in Bengal will make a distinction between the foolish and extravagant, and the prudent and economical. In fact, I believe the distinction *is* made; and that, in the competition for official situations, the preference is decided by respectability of character.

"'Economy is a great income.' Be as generous and as charitable as you can; but you can neither be generous nor charitable, unless you are an economist. So said a man who had subjected himself to an imputation of parsimony, when, to the surprise of two Collectors who solicited his contribution for

building Old Bedlam, he produced and gave them 500 guineas. What is your object in going to Bengal? To obtain a competent provision for your comfortable subsistence in your native country.—So far, at least, as not to protract the period of its attainment, keep this object constantly in view. Remember, also, that an honest independence can only be acquired by the savings of economy. Do not suppose, that, by dwelling so much on this subject, I mean to insinuate that you are inclined to extravagance;—far from it; and I with pleasure do you the justice to say, that you have ever been prudent and economical in the management of your expenditure, without meanness or parsimony. The temptations to a different conduct are very great in Calcutta, and I warn you against them. I felt, myself, great embarrassments from debts contracted during the first two years of my residence in India; having been obliged to pay house-rent and to maintain myself, receiving only a salary of 82 sicca rupees a month. In truth, it was impossible to do it on double that income. That is not the case with you.

"The prospect of returning to your native country, and passing your latter years in the society of your relations and friends, should ever be the animating principle of your hopes and exertions. Do not, therefore, suffer your ideas and habits to be too much *Indianized*, that when you revisit

England you will find it a *foreign*, and not your native country. This, unfortunately, is the case with many who have resided long in Hindostan. Immersed in the business of that country, and attached to the habits acquired in it, their ideas are formed without reference to the customs, manners, and state of society in England; and when they come home, they find themselves, to use a homely phrase, 'like fishes out of water'; and many return to India from mere *ennui*, and an incapacity for the enjoyment of English society.

"Now, the proper counteraction to this deplorable infatuation, or rather fatality, is this:—Recall often to your recollection the scenes of your early years; the society in which you have lived; the memory of those who are dear to you; the Institutions and customs of your own country. Cultivate those talents and habits which will enable you to pass your time in it without *ennui* or dissipation; give as much leisure as your business will allow to English Literature; and avail yourself of every opportunity to learn what is passing in England, and to feel an interest in it. To assist you in this, I shall send you the Newspapers and Periodical Publications. Look frequently at the map of your country: retrace the journeys which you have made in it, and the spots where you have resided. Nor should you confine your attention and recollection

to England only; but extend them to Europe, Africa, and America. Enter into conversation on these topics. If India and the concerns of that country alone excite your attention, you will find both your mind and its ideas circumscribed. I have recommended to you the conduct which I pursued; and the effect was what I hope you will experience—a relish for the society and manners of my own country when I returned to it, and a capacity to enjoy the pleasures of them. I never lost the Literature which I carried with me to Bengal. On the contrary, I rather added to its stock. You never see me a prey to *ennui*, nor resorting to dissipation for the removal of it. I do not mean to affirm that I did not fall into the habits of India, while I was there: on the contrary, I indulged them too much: still, I retained those which I carried there; and which, on my return to my native country, I resumed with equal profit and pleasure. The years which I passed in Bengal are like a dream;—and I feel happy in awaking in England!

"But, above all, think of your father and mother, brothers and sisters, who love you; and enjoy the happy conviction that you have an affection for them, which neither distance nor time, nor the amusements or occupations of India, will ever obliterate. And here let me recommend to you what

I omitted to mention in its proper place—to keep a journal of your occupations. This was the practice of Gibbon, the Historian of the Roman Empire; and I regret that you have not time for the perusal of it. I recollect that I used to write a journal of events in India—and in Latin, with a view to keep up my knowledge of that language; which I still retain, although I was removed from the study of it before I was sixteen. A journal of your daily—I should say *hourly* occupations, will furnish a record for ascertaining your progress, and enable you to supply deficiencies in your attainments.—I trust you will be able to revise it with an applauding conscience.

"And now, My dear Frederick, I must bring this long epistle to a close. But, long as it is, I feel that I could say much more; and with more time, I should have avoided some inaccuracies in style rather than in sentiments, which I must leave uncorrected. Receive it as a proof of my paternal and affectionate solicitude for your welfare. Read it with attention, as containing the result of my experience; and pray to God to enable you to follow my instructions and advice. The path of duty is that of happiness; and no man, while his conscience retains its sensibility, can be happy, or even comfortable, in deviating from it: *Omne vitium in proclive est.* The first step in the line

of obliquity is full of danger: the second, more so; and, if they are not immediately retraced, will lead to ruin. What you neglect in one day, you will find less inclination to attempt the second, and so on; and therefore I again repeat, *Omne vitium* &c.

"You go to Bengal with every advantage which the rank and character of your father can bestow, and with the reputation of being highly distinguished at Haileybury College. My credit, as well as your own, are implicated in your conduct:—I trust it will be such as to be the means of augmenting it.

"An old friend, soon after my arrival in India, gave me this useful admonition, 'Make yourself useful.'* I had the good sense to follow it; and rose to a station to which I had no title from birth or interest.

"I have done my duty to you;—the rest depends, under Providence, upon yourself. Do not consider my advice as a reflection on your past conduct, or as implying a doubt as to the propriety of it in future. Allowing for errors and indiscretion—from which none are exempt—it is a pleasure to me to reflect on your behaviour, as affording a well-grounded hope that it will be such as I can approve. Remember, however, what the Scripture saith, 'To

* See Vol. I. p. 52.

him that knoweth to do good, and doeth it not, to him it is sin.'

"You must not expect to pass through life without trouble. But all troubles may be borne, excepting those which arise from a wounded conscience: and if the conscience is void of offence towards God and man, the heart will be at rest, and your repose undisturbed: but this can only be the result of faith, implanted in the heart by the Holy Ghost, for which we must fervently pray. 'Remember, that God sent you into the world for Religion: we are *but* to pass through our pleasant fields or our hard labours—*but* to lodge a little while in our fair palaces or meaner cottages—*but* to bait on the way, at our full tables or with our spare diet. But then only, man does his proper employment, when he prays and does works of charity, and mortifies his unruly appetites, and restrains his violent passions, and becomes like to God; and imitates His only Son; and writes after the copies of the Apostles and Saints.'

"'Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.'—'Fear God, and keep His commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether

it be evil.'—'The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live;—and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.'

"The day of your departure from your paternal roof will be a day of sorrow and tears with those who remain behind; and I already anticipate what I shall feel and cannot express, when, committing you to the blessing of God, I bid you my last adieu.

"'To Thee, O God of all mercies, and Father of our Lord Jesus Christ, I now consign my Child; most humbly and fervently beseeching Thee to protect him by Thy Providence, and guide and direct him by Thy Grace. Oh! let the Holy Spirit teach him the truth as it is in Jesus; and strengthen him in the faith and love of it! Visit not the sins of the father upon him; but give him grace to withstand the temptations of the world, the flesh, and the devil; and make him watchful over his own heart, circumspect in all his conduct, and careful to avoid the seduction of bad example. Impress his soul with a constant sense of his dependence upon Thee for all the good that he has or hopes for; and make him grateful for all that he receives and enjoys—for all the dangers he escapes—and for all the temptations he avoids

and resists. Let him never forget that Thy holy Eye is ever upon him, and that Thou seest the secrets of all hearts and knowest all things. Give him grace to read Thy holy word—to meditate upon it—and take it as 'a lamp unto his feet, and a light unto his path.' Pour out Thy SPIRIT upon him, and make him Thine by adoption and regeneration: and whatsoever of the things of this world he may want, let him not be destitute of the one thing needful; but may he have Thy Grace, and the portion of Thy Children. Be Thou a gracious Father to him, instructing, admonishing, and reproving him in mercy; and a merciful Provider for him, in all estates, all affairs, and events of his life. But especially, O GOD, I beseech Thee, take care of his soul;—that when he shall be deprived of all here, he may, through Thy mercy in CHRIST JESUS, be taken into the glorious kingdom above; there to serve, praise, and adore Thee, with the saints made perfect and the heavenly Host, to all eternity! Hear me, O Merciful Father, for the sake of HIM who died for our sins and rose again for our justification, and ever liveth to make intercession for us! And glory be to Thee, O FATHER, SON, and HOLY GHOST, world without end.

"Sunday, May 24, 1818.

"TEIGNMOUTH, *ann. ætat.* $66\frac{1}{2}$.

"P.S. Amongst your books, you have 'Paley's Evidences,' 'Gregory's Letters on the Evidences, Doctrines, and Duties of Christianity,' and 'Chalmers's Evidences.' These, if you study them, will fortify you against the objections of infidels. If you read Paley, you may omit the First Volume of Gregory, who takes nearly the same line of argument; and may proceed to the Second. I recommend you to read Jenks on the Lord's Prayer and on the Belief, at the end of his volume of Prayers. —You will say there is no end of my recommendations. But can I cease to be anxious for your eternal welfare? If I were, my profession of Christianity would be a mere pretence."

On the day following, the Indiaman destined to convey his son on his voyage sailed from the Downs. Lord Teignmouth, though the sea was running high, accompanied him on board, and expressed no small indignation on the Captain's ordering the accommodation-chair to be lowered for his assistance. It was with difficulty, and some risk, that he succeeded in reaching the deck; and, heedless of the increasing wind and the pilot's warnings, he remained for a considerable time on board, making the necessary arrangements in his son's cabin, for which he and his brothers were wholly incapacitated by sickness.

"TO THE SAME.

"Sunday, Portman Square, May 31, 1818.

. . . . . .

"I attended the administration of the Sacrament to-day, and have not forgotten you in my prayers. It has been a source of ever-availing regret to me that I did not request the Clergyman at Deal to administer the Sacrament to us both, before you sailed; but my mind was then agitated and confused, and, in my attention to things of minor importance, I omitted what was most needful. A thousand thoughts have succeeded your embarkation; and sometimes I almost regret that I yielded to your wishes, in allowing you to go to India. But I must check these desponding suggestions; and trust that your Heavenly Parent will be a kinder and better protector to you than your earthly father. If you follow my advice, you will be happy wherever you are: if you suffer yourself to be seduced on to the neglect of it, which I have no disposition to apprehend, you will be happy no where.

"We all drank your health, with affectionate wishes for many happy returns of your natal day. We all miss you, and are not without our anxiety for you. Your brothers and myself reached home late yesterday evening, as we did not leave Deal till the day after you sailed. We followed the ship

with our eyes, till it was no longer visible. Your departure revived my feelings when I left your mother in the same month thirty-two years ago, three months only after our marriage; as well as those of my second voyage, in October, four years afterwards. We have been restored to our native country; and may God protect and restore you to it!

. . . . . .

"Your ever affectionate Father."

. . . . . .

"The pilot, on his return, informed us, that if we had staid longer on board, we should have found it extremely difficult to get into the boat."

CHAPTER XXI.

HIS THIRD SON EMBARKS FOR INDIA, WITH HIS REGIMENT—CORRESPONDENCE RELATIVE TO THE BIBLE SOCIETY, AND OTHER MATTERS.

During the summer of 1818, Lord Teignmouth visited, with his family, some of his valued friends —Mr. Babington at Rothley Temple, and Mr. Gisborne at Yoxal Lodge—Hawkstone—Cheltenham—Malvern, and other places. His rural excursions afforded him delight, to which he had been ever keenly alive; and the more so, as his years advanced, and the happiness and comfort he derived from Religion continually increased. A walk in Needwood Forest with Mr. Gisborne, a ramble over the romantic rocks and glens of Hawkstone, the prospect from the brow of Malvern or of Haldon, and even the more familiar and homely scenery in the neighbourhood of London, excited in his mind emotions deep and abiding of joy and devout thankfulness. And when the shadows of death were closing fast on the evening of his days, he could dwell, not with repining, but with serene and unalloyed satisfaction, which his looks and expressions

indicated, on the pure and exalting pleasures with which the God of Nature had strewed his path. How vivid were the impressions he had received from particular scenes, or the peculiar circumstances in which he had beheld them, may be inferred from the glowing and almost impassioned terms in which he depicts the panoramic view from Malvern :—

"To describe it is impossible; nor could a Scott or Byron do justice to it. All the fictions of fancy palaces, the habitations of genii, aided by the power of the most vigorous imagination, sink before it. This was not merely owing to the disposition of hill and dale, groves, vales, and plains, but to a most fortunate and perpetually-varying disposition of light and shade, near sunset—occasioned by passing clouds, showers, partial mists, and bright sunshine—as may not occur to the fascinating eyes of a spectator in fifty years."

No sentiment occurs more frequently in Lord Teignmouth's Letters, than that, whilst his taste for the beauties of Art diminished, his delight in those of Nature increased. His genuine feelings on this favourite theme are thus expressed in a Letter to Lady Teignmouth, written five years subsequent to this period, from Tunbridge Wells :—

"Surrounded by the beauties of Nature, and in the fullest enjoyment of them, I pity the miserable beings who can view them listless and unmoved, as well as those who, with sensibilities for the perception of them, are denied the means of gratifying their tastes. If exhausted by fatigue, I have only to open my eyes on the surrounding scenery, and languor gives way to animation. All above and all around is pregnant with delight; and that heart must indeed be cold that does not send forth an aspiration of gratitude to the God of Nature, who has given to us these objects for our gratification, and capabilities to enjoy them. My pleasure would be more complete if you were with me, to participate it. I remember the delight which I experienced, when a boy, from the moonlight prospect from Cooper's Hill; and I rejoice to find my perceptions of natural scenery as vivid as ever. There may be minds, truly religious, so constituted as to feel no gratification from the beauties of Nature; but the deficiency too often, I fear, is the result of an ill-regulated mind—the effect of some passion or prejudice which absorbs the thoughts, and renders the heart insensible to the bounties of a benevolent CREATOR."

"TO THE HON. C. J. SHORE.

"MY DEAR CHARLES— "Portman Square, Nov. 10, 1818.

. . . . . .

"Knox I suspect to be half a Catholic in his heart, with a tendency to mysticism. The former conclusion I drew from a long Letter written by him, which Mr. W——— shewed me some years ago; and it has acquired some confirmation, by what I have since heard of him. His powers of memory and imagination, as well as his eloquence, are very great; and no one doubts the uprightness of his intentions, or the purity of his morals and conduct: twice only have I seen him, and was delighted with him. With respect to him, and Mr. Grattan, I should prefer reading to hearing their arguments respecting what is called Catholic Emancipation; as I would prefer being convinced, to being fascinated. On this great question, I want a statement of what the Catholics claim, and what it may be proposed to grant—and under any, and what limitations. I have no disposition to intolerance: on the contrary, I dislike it thoroughly, but I love the Protestant Church. I was, once, more favourable to the Catholic claims than I am now; but if I were once convinced that they could be granted with safety to the Church and Constitution, I would, without hesitation, give my consent to them. Those who

espouse the contrary side with violence injure the cause they wish to support. 'Down with the Croppies!' is not my motto; and I surprised the Bishop of St. David's much, some years ago, by positively refusing to join in the Association which he, Lord Kenyon, and some other good men, had set on foot. I cannot, however, say one-half of what I could say on this subject, which I conclude will come before Parliament.

"I admired Mr. C. Grant's answer to the Newry Address. It was cautious, conciliatory, judicious, and elegant. He will be assailed by different parties in every mode, to wring from him a declaration in their favour; and of all arts, flattery is the most insinuating. The Irish ought to be thankful that they have a Secretary of sound liberal principles, who wishes to do them all possible good; and who will spare no exertions for accomplishing his wishes, and whose abilities are of the first order. On every account he has my warmest and affectionate wishes for his success.

. . . . . .

"I am your affectionate," &c.

Early in the following year, Lord Teignmouth's youngest son embarked for India, with the regiment in which he had just obtained a Cornet's com-

mission—the 11th Light Dragoons. Having been disappointed in the hope of procuring for him a commission in the Guards, his father acquiesced in his desire of active service, by placing him in a regiment which at this time was not without the prospect of it. Lord Teignmouth accompanied his son to Gravesend; and passed some time there in the society of his brother-officers, whose anxiety for information respecting the country to which they were destined he gratified by his ready communications. He was much affected on parting with his son, at the very place at which, half a century before, he had taken final farewell of his mother.

For some time previous to his son's departure, Lord Teignmouth had read with him books on the evidences, doctrines, and duties of Religion, preparatory to the rite of Confirmation and to the Communion; and furnished him with a Monitory Letter, in which he pursues a train of reflection generally similar to that of his former Letter to his second son, but varied only in reference to the different peculiarities of their respective characters and situation in which they might be placed. Some extracts from it, applying especially to the circumstances of a young soldier, may be inserted without incurring the tediousness of repetition.

"TO THE HON. HENRY DUNDAS SHORE,

"11th Light Dragoons.

. . . . . "Feb. 1819.

"The practical duties of the profession in which you have entered will occupy but a small portion of your time; and you will have much to spare, which will be burdensome, unless you adopt some regular plan for the occupation of it; or, what is worse, it will be devoted to dissipation, until the mind becomes incapable, and insensible to improvement—a state of mental degradation most truly pitiable! 'Idleness is the root of all evil,' or, in the words of a Moralist, 'the fruitful parent of the progeny of sin.' Gambling is frequently one of the consequences of it; but I trust your own reflection has sufficiently shewed you the baneful effects of this most detestable of vices—ruinous in all it bearings; and you know my deliberate and determined opinion of it. Beware, therefore, of the least approximation to it, for it is fascinating; and remember a true and old adage—'*Omne vitium in proclivi est.*' You cannot swim on the edge of a whirlpool, without the most imminent danger of being drawn into it, to certain and inevitable destruction. The climate of India, for three-fourths of the year, will not admit of exercise, or walking out of doors, excepting early in the morning, and after sun-set;

and there will remain at least eight or nine hours, which must be filled up with some occupation, or dosed away in listless indolence. If the mind be not directed to laudable or profitable pursuits, it will most infallibly yield to those of an opposite nature; and temptation will never be wanting, to seduce it from the paths of innocence. Reason, therefore, as well as Religion, dictates the propriety as well as the necessity of providing against the dangers and misery of an abuse of time and talents; and what occupation, under such circumstances, can be more fit for a reasonable being, than the employment of his intellectual faculties, both as the means of present gratification, and with the prospect of future, though not perhaps perceived advantages? How different will be the feelings of a man thus occupied, from those of one who devotes his time to backgammon, cards, billiards, or similar amusements; when, at the close of the year, he looks back to his occupations during the course of it. I trust you will duly appreciate the force of this reasoning; and prove the reality of your conviction, by beginning as soon as you can, after your embarkation, those habits which I recommend; remembering, that the longer the commencement of them is postponed, the inclination to them will diminish, and that the force of long-acquired habits is inveterate. It will be your first duty to make

yourself master of your profession; and I would not, under your circumstances, restrict myself to a knowledge of my regimental duty; but endeavour to learn whatever relates to every branch of the military science and tactics: you may be assured, some time or other you will reap the reward of your application. I need not urge on you the indispensable necessity of the strictest attention to the discharge of your own peculiar duty; and never to expose yourself, by the slightest omission or neglect, to the admonition and reproof of your Commanding Officer, which you would severely feel. Let your conduct, in this respect, be exemplary. You will find that you will promote your influence by cultivating the good-will and esteem of your superior officers. Remember how much your success in life will depend on your character;—and, that that of your father's also, as well as his happiness, is implicated in it. You will meet with thorns as well as flowers in your passage through life, and must be prepared to meet with many things which may not be very agreeable to your feelings; but your conduct must be regulated by principle, not by feeling, which would perpetually expose you to endless mortifications. A man who acts from his feelings only will be a prey to every trifling vexation; and if they are not counteracted by principle, will soon generate a sour, settled discontent. 'Bear, and

forbear,' was the Stoïc philosophy: it ought to be the practice of every Christian. Above all, avoid most carefully implicating yourself in any party discontents, if such should unfortunately happen in the regiment. You are, I know, well aware of the propriety of this advice; but it behoves you to be ever on your guard against being seduced into them, for a retreat may be very difficult. Reflect on what your Uncle Hubert has kindly said to you: my own experience will confirm the solidity of his advice; for the few disagreeable occurrences of my life have, in great measure, proceeded from yielding to my feelings.

"The pride of human nature will not readily admit the dignity of concession; but it is a Christian virtue, and, as such, must be practised. It is far safer for us to avoid the necessity of it, by a constant watchfulness of our tempers—by suppressing the transient emotions of anger, displeasure, and discontent, when matter occurs to excite them—by a patient submission to occasional inconvenience—and particularly by stifling the expression of our feelings. In the course of the voyage you will probably suffer many inconveniences; and they may be the more irksome, as you have not yet been exposed to any. But the voyage will be over in a few months; and this consideration ought to induce you to bear with them. Consider, indeed, your whole

life as a voyage through the ocean of Time into that of Eternity, and you will suffer little from the storms which may assail you during the course of it.

. . . . . .

"TO DR. CORNISH.

"Portman Square, June 21, 1819.

"Your fish were excellent, and I had my full share of them; and, what is more, they arrived at a time when I wanted a delicacy to solicit appetite.—God bless Eden Cottage, and all that inhabit and belong to it! I can now report myself in good case, although for a month-and-a-half I was a miserable invalid. The company of Mr. Gisborne and his family, for the last three weeks, and, above all, Hubert's phaëton, have restored me. The former, to the regret of our whole family, leave us this day. Society is the happiness of life. I do not mean the society of grand dinners, where people meet to eat and drink, and converse in *duos*, and smile ceremoniously, and talk politely, carefully avoiding all topics which may excite political or party feelings: nor parties of five or six hundred, where folks 'Madam' or 'Sir' each other, and criticise each other's dress and appearance, and talk of Lady A.'s route or Mrs. B.'s carpet-dance, and other subjects of equal importance; but a meeting of friends, whose

feelings or principles harmonize; who are disposed to please or to be pleased; who can sit at table and forget how time passes, whether the wine or dinner be plain or luxurious; and separate kindly, and meet again with anticipated pleasure;—and all this we have now enjoyed for three weeks. I should be very happy to have a little *symposium* of the same kind with you at Totness; but when, or how, I am to get there, I do not know. Redfearn has given me a pressing invitation to his mansion, and has promised to get me the company of my old friend David Anderson.

. . . . . .

"Your sister is in tolerable good health; and, on the whole, we are all doing well, *Deo gratia.*

"June 23, 1819.

"Yesterday I was gratified with the appearance of one of my oldest and most esteemed friends in Bengal, John Herbert Harrington. He left Calcutta on the 24th of January; and made me most happy, by a satisfactory account of Frederick.—*Laus Deo!* —Why are we not half as thankful to God as we ought to be, for His continual mercies?—Because we are what we ought not to be. Our shadows are lengthening, My dear James; and I do not want to hide this truth from my mind, but to contemplate their elongation steadily and constantly, till they

fade altogether.—May every blessing attend your declining years!

"Remember us affectionately to all at Totness; and believe me,

"Yours ever affectionately."

"TO DAVID ANDERSON, ESQ.

"MY DEAR ANDERSON— "Portman Square,

. . . . . July 15, 1819.

"How you feel with respect to India, which is a subject of deep interest to me, I know not; but when I contemplate the map of that country, and the extent of our dominion in it, I cannot but feel some apprehensions for the permanency of our empire in that quarter. The vigorous exertion of talents in the government of that country may protract the arrival of a crisis which the experience of all history points out as too probable. Neither you nor I may live to see it; but I shall not cease to dread its occurrence, however remote it may be. To retrace our steps is most difficult—to advance, which seems the necessary result of the policy we are pursuing, will add to the chances against us.

. . . . . .

"Yours sincerely."

"TO THE HON. F. J. SHORE.

"MY DEAR FREDERICK— "Portman Square,
. . . . . July 27, 1819.

"Your success in life must materially depend on your merits and interest; and neither can be dispensed with. Merit is a solid foundation for the superstructure of success; but we have, daily and hourly, instances that it does little without the accompaniment of interest. Men who have it in their power to confer favours, require attention in those who want their assistance. If a man secludes himself from their society, he will find it very awkward when he is obliged to solicit their patronage.

. . . . . .

"You have a long career to go through; and in every stage of it you must provide for future advancement, both by cultivating your talents and your interest. You will be tired of your new situation after a short period, as you are now of that in Calcutta; and if you complain of the sameness of it, what will you feel in a remote provincial situation? Take the benefit of your father's experience, and make sacrifices of ease to the prospect of your future advantage.

. . . . . .

The following Letter from Mrs. Hannah More reached Lord Teignmouth whilst on a tour of visits with his family. He passed several weeks at Clifton, including a short stay with Mr. and Mrs. Harford at Blaise Castle. He now saw, for the last time, Mrs. More; whose acquaintance he had originally formed at Clifton, previous to his departure for India; and whose friendship he had since cultivated by personal and epistolary communication:—

MRS. HANNAH MORE TO LORD TEIGNMOUTH.

"MY DEAR LORD— "Barley Wood, Sept. 25, 1819.

"Though it is with difficulty I am able to hold my pen—a heart bowed down with affliction, from the recent, almost sudden death of my dear and only sister—yet I acquit myself of a pleasing duty of informing you, that, after my death, my blessed sister has bequeathed 1000*l.* to the object nearest her heart—the BIBLE SOCIETY. She has also left your Lordship, to be paid after my death, 100*l.*, as a token of respect to your high character, as well as your honourable station of *President to the Society*. My health has suffered extremely;—and no wonder; I have lost the best half of myself.—With my affectionate respects to Lady Teignmouth.

"I am, with true regard and esteem,

"Your Lordship's very faithful and obliged,

"HANNAH MORE."

FROM THE SAME TO THE SAME.

"MY DEAR LORD— "Barley Wood, Oct. 7, 1819.

"There are few pleasures which I and my now blessed sister had looked forward to more frequently, than the hope of one day receiving you and Lady Teignmouth here. Alas! as the Prophet says, 'the house is now left unto me desolate.'—I was very ill when this blow fell upon me; and am still in a very suffering state, both in body and mind; though, I trust, resigned to the Divine Will. It is with grief of heart that I find myself not able to request the great gratification which it would have been to me, to receive your Lordship &c. for a few days. I am still confined to my room, and have only seen one or two dear friends: but I rejoice to hear that you make some stay at Clifton. I shall at least hope, and indeed depend, on the honour of seeing you and your whole party to a breakfast. In about ten days, I shall have an excellent friend to stay a little while with me, to write my Letters—Miss Roberts, whom you have probably seen. She, with her sister, will walk about with the young gentry; while you and Lady Teignmouth and Miss Shore may be so good as to sit in my room with me, if I should not be sufficiently recovered to receive you below stairs.

. . . . . .

"Mr. and Mrs. Wilberforce and family were here and saw my dear sister within a day or two of her death. Mr. W. kindly came again, alone, a few days since.—With my affectionate respects to the Ladies,

"I am ever, My dear Lord,

"Your very faithful and obliged

"HANNAH MORE.

"P.S. A complaint in my eyes must apologize for this vile writing."

"TO THE REV. JOHN OWEN.

"MY DEAR SIR— "Clifton, near Bristol, Oct. 28, 1819.

"I had hardly time to write a few lines to you on the 26th, enclosing the draft of a Letter to Sir Thomas Baring; and I have now to congratulate you on your successful and incessant labours in the cause of our noble Institution. They never could be more useful, than at a time when infidelity, blasphemy, and atheism, are stalking barefaced through the land, and threatening the subversion of all that is dear to us. From an habitual trust in Providence, I am not subject to despond; but I cannot contemplate the present state of public feeling without some apprehension that it will lead to consequences which humanity must deplore; for it is not to be expected that these tumultuary meetings, everywhere congregated, will be satisfied

with hearing only democratical inflammatory harangues. But the sun is shining in full splendour; all nature is cheerful; and I will not throw a cloud over the landscape, by indulging fears and apprehensions as to possibilities and probabilities. I cannot but flatter myself with a belief that matters would have been much worse, if the Bible Society, with all its confederations, had never existed; and I am willing to believe that our Institution has promoted a religious feeling, which will in some degree counteract the machinations of treason and blasphemy. If ever there was a time when England called on every man to do his duty, it is at present; not in the democratical sense of the admonition, but by exerting his talents and influence in opposing sedition and anarchy. Let the good and wise consider this, and let those who are neither one nor the other, if they have property, reflect, that the present excitement is directed to subvert it.

"I inclose a copy of a Letter which I lately received from Christophe, and which I shall answer with all due respect. If it had not been for '*Le Roi*' at the top of it, I should never have deciphered his signature. This is but a chit-chat Letter; and I wish I could have some chit-chat with you. In the mean time, you may gratify me by saying that you are well. I can truly say, that I have not had an hour's ill health since I left town,

and that I have been five months without *mercurializing* in any form. Remember me kindly to your colleagues; and believe me ever

"Your most sincere."

FROM THE KING OF HAYTI TO LORD TEIGNMOUTH.

"LE ROI AU TRÈS-HONORABLE LORD TEIGNMOUTH.

"Au Palais de la Citadelle Henry, le 29 Juillet 1819, l'An 16ème de l'Indépendance.

"MILORD—

"L'estime singulière que je vous porte m'a fait aperçevoir qu'il y a long-tems que je suis privé de vous nouvelles. Je ne puis mieux vous donner une preuve de l'intérêt que je prends à votre santé qu'en vous priant de me faire savoir si elle est aussi bonne que je la désire.

"Vous apprendrez, j'en suis persuadé, avec la plus vive satisfaction, que nos écoles vont toujours très-bien, et que nos jeunes Haïtiens font beaucoup de progrès. Le Sainte Bible maintenant est entre les mains de tous les écoliers, de nos écoles nationales, et des écoles particulières.

"Six autres écoles, dans l'intérieur, vont être établies d'après le système Anglais, par des moniteurs qui ont été jugés capables d'entreprendre la direction.

"Je vous adresse quelques uns de nos papiers, qui vous donneront des détails sur notre intérieur.

"Je suis, avec une profonde vénération et une sincère estime, "CHRISTOPHE."

The subject alluded to in the following Letter was the publication of a Preface to the Bible by the Bible Society at Strasburgh. This was deemed, by the Committee of the British and Foreign Bible Society, contrary to the Rule of their Institution, prohibiting the appendage of Note or Comment to the Scriptures. After some discussion, and controversy resulting from it in England, the Preface objected to was suppressed.

"TO THE VERY REV. DR. HAFFNER, PRESIDENT OF THE BIBLE SOCIETY AT STRASBURGH.

"VERY REV. SIR— "London, Feb. 1, 1820.

"The intelligence communicated in your Letter of September, of the completion of a large edition of the Scriptures by our Brethren of the Bible Society at Strasburgh, could not fail to be most gratifying to our Committee as well as to myself; particularly as this important work is entitled to the highest commendation, from the mode in which it has been executed, both as to the types and paper, as well as its conformity to the principle of our Society, by the omission of all notes and comments.

"Allow me, however, Rev. Sir, with all deference to the judgment of the Committee at Strasburgh, to offer a few observations respecting the 'Introduction' to the Scriptures which they have deemed it expedient to publish. Notwithstanding its disjunction from the Sacred Code, and the limi-

tations under which it is issued—and respecting, as I sincerely do, the motive which suggested it—I cannot but express my regret that it has been published. In this country, such a measure, under all the cautions adopted, would be deemed the act of our Committee, and, as such, a virtual, if not a literal deviation from the Rules prescribed for their conduct—the very basis of our Institution. The experience of sixteen years has taught us the absolute necessity of an inviolable adherence to these Rules, under which our Society has obtained so extensive a support in this country; as well as the prudence of renouncing, and even retracting, any measure, however defensible, if liable to any misconception. On this most important point, I trust that you, Rev. Sir, and our fellow-labourers at Strasburgh, for whom we feel the most cordial esteem, will excuse this friendly—permit me to say, affectionate expostulation; and receive it as dictated by a pure regard for the interests of the great Cause in which we are engaged, and which we are equally anxious to promote. To this feeling, on your part, I solely attribute the publication which has occasioned these remarks; and which I should not have ventured to offer, if I were not seriously apprehensive that it might eventually impede the success, by injuring the influence of your Society.

"I have the honour to be, Very Rev. Sir,

"Your most obedient and most humble Servant."

"TO THE RIGHT REV. C. J. WINGARD, BISHOP, AND PRESIDENT OF THE GOTHENBURGH BIBLE SOCIETY.

"RIGHT REV. SIR— "London, Feb. 28, 1820.

. . . . . .

"The Bible Cause is in the hands of a gracious God, 'who wills that all men shall be saved, and come to the knowledge of the Truth.' In humble dependence on His favour, it has gone on from strength to strength; it has spread fertility over many a barren soil; and thousands have been fed with the bread and water of life who might have lived and died without tasting either, if the Bible Institution had never existed:—and may it not be confidently affirmed, that it has checked the career of scepticism and infidelity; and that the vice and immorality still everywhere existing would have been much more prevalent, but for the influence of the Holy Book which we circulate? If ever the world should be reclaimed from sin and error, it will be effected by the means of that influence: and it only remains for us, ascribing the glory of what has been done to God alone, to persevere in the benevolent object which we have undertaken; humbly and devoutly praying that the light of divine truth, which we are conveying to the eyes of our fellow-creatures, may shine into their hearts; and that both those who dispense, and those who receive

the Scriptures through the medium of the Bible Institution may find the power of God unto their salvation.

"Uniting with the Committee of our Society in fraternal salutations to you, and their Brethren of the Committee at Gothenburgh,

"I have the honour to be, with great esteem,

"Right Rev. Sir,

"Your most obedient humble Servant."

"TO WILLIAM WILBERFORCE, ESQ.

"MY DEAR SIR— "Hastings, Sept. 23, 1820.

"It is impossible for me to describe the emotions excited by Mr. Louther's Letter—pity for the poor, afflicted, pious Waldenses—commiseration, mixed, as it ought not to have been, with indignation, for the bigotted superstitions of their Sovereign, and his Papistical subjects. Yet there is something so horrible, so terrific in their idolatry, that it is impossible to read the account of it, under the recollection of the tremendous denunciations of the Almighty against that crime—combining, as it does, rebellion against His MAJESTY, and ingratitude for His saving mercies—with Christian patience. Add to all this, the horrid blasphemy of the Pope, proclaimed in golden letters; and it does indeed make the whole head sick, and the heart faint! May the God of all grace and goodness turn these poor

deluded, devoted infidels from the error of their ways, to the knowledge of the True God and our Saviour Jesus Christ. It is well for me that Mr. Louther has cheered the gloomy prospect of idolatry and superstition, by the account of a truly Christian congregation worshipping God in spirit and in truth. Surely the Lord will not desert His faithful people!—'the Shepherd of Israel' will not give up His flock to wolves! What can we do for them? His Majesty will never refuse the continuance of his stipend; but if he should, I think a hundred persons might be found in this kingdom who would cheerfully contribute their two, or even five pounds each, for the education of the Waldensean Pastors.

"I thought the Bible Society had provided for their wants, in their way:—if not, a moment ought not to be lost in doing it; and, with your permission, I will transmit extracts from Mr. Louther's Letter to Mr. Owen, to be laid before our Committee at the next Meeting of the 2d of October, omitting his name.—I shall not easily get rid of this heart-rending narrative: indeed, I never wish to forget it. How thankful ought we to be, that we have any liberty and encouragement in this country, once the seat of bigotry and persecution, to worship God in the way He has himself prescribed!

"I know not how to turn to any other subject;

yet I see with sorrow and apprehension the alarming state of things here. What a dreadful infatuation has seized the public! No Government can long stand the daring seditious libels, vented with impunity in every possible mode. How is the remedy to be applied? One we have in our power—that of prayer to God, to 'turn the hearts of the disobedient to the wisdom of the just.' I do feel a real indignation at the calumnies proclaimed by our popular orators, against our Institutions, Magistrates, and *yourself*. There was a time when the names of the men who are now agitators in the cause of sedition would have been beacons, to warn all honest-thinking men from joining their cause; but the people seem daily renouncing their moral feelings and principles, and growing familiar with details, which no man, whose duty did not compel him to read them, would peruse. Whatever may be the result of the present proceedings, I know not; but I feel they must end in evil. The feeling which takes the part of the Queen, on the grounds of supposed oppression, is respectable, however mistaken; and this I believe to be very general—at least it prevails wherever I have been. But I cannot estimate the folly of those who make it an instrument to overturn the Ministry, not foreseeing that the torrent which they are opening would overwhelm them in the general devastation.

"I am indeed sick at heart, thinking of these things. My only comfort and hope is in the overruling providence of a merciful God. I can say no more.—We are, by His blessing, all comfortable and well here; and I hope you will soon have the satisfaction to see your dear Barbara convalescent. The poor Luttrells have since lost another daughter at Clifton, in addition to two sons and two daughters; and there is one still a great invalid.

"Lady Teignmouth and my family unite in kindest remembrances to Mrs. Wilberforce and yourself.

"I am, My dear Sir,

"Your ever affectionate."

"TO THE SAME.

"MY DEAR SIR— "Hastings, Oct. 7, 1820.

"A messenger arrived this morning from Mr. Mortlock, urging me to come up to town without a moment's loss of time, but without stating any reasons for his urgency. I wish, with all my heart, that his ability to explain his meaning was equal to the goodness of it. There are supposable cases, in which, at all risks, I would undertake a longer and more expensive journey than that to town, at a minute's warning: and if you had written to me a line to say, 'Come immediately,' I would not have

delayed unnecessarily a moment. But as the time is critical, and I am willing and anxious to give my countenance, if I cannot my assistance, to whatever may promote peace and the religious interests of society, I mean to leave this, D.V., at seven or eight o'clock on Monday morning; and hope to be in town by four or five, as I do not mean to adopt my friend Mortlock's proposal of travelling with four horses;—and you will tell me what I am to do. I could not have left this earlier than eleven this morning; and, as the distance is sixty-four miles from town, I could hardly have reached it in less than nine hours, and should not have been very fit for business afterwards.—If I live till to-morrow, I shall be in my seventieth year; and I wish for a calm and quiet birthday.—Possibly I may have a line from you to-morrow; but can hardly expect it, if you knew of Mr. Mortlock's writing.

. . . . . .

"I cannot but feel a little uneasy at having postponed my journey forty-eight hours; but I cannot conceive that my insignificant assistance can be of great importance. A little more explanation from Mr. Mortlock might have removed my anxiety.

"I am, My dear Sir,

"Yours affectionately."

"P.S. How admirably and unfortunately does

the latter part of the remark of Hume, Chap. 68. Vol. VIII. p. 125. suit the present times:—

"'And though the manner of subscribing and 'delivering petitions was now somewhat regulated 'by Act of Parliament, the thing itself remained; '*and was an admirable expedient for infesting the 'Court, for spreading discontent, and for uniting the 'nation in any popular clamour.*'

"In the present state of the kingdom, what prayer could be more appropriate than the Ninth Chapter of Daniel?"

Summonses similar to that which Lord Teignmouth had received had been distributed, in various directions, by the benevolent but eccentric gentleman to whom he alludes—Mr. Mortlock, of porcelain celebrity. Mr. Mortlock had spared himself no personal trouble on the momentous occasion; for he had repaired to Cambridge, and brought away Mr. Simeon in a chaise and four, to attend his proposed conference. The parties, including some leading individuals, met, but without being able to obtain from Mr. Mortlock any explanation of his motive in assembling them; though they understood that his patriotic anxiety had originated in the critical state of Public Affairs. And finding no other object of consideration, they employed their time in discussing,

very good-humouredly, the obvious question, whether politics had not, *pro hac vice* at least, bewildered the understanding of their well-intentioned convener. Mr. Simeon having maintained the affirmative, by an Homiletical exposition of no less than seven proofs, which he had noted down on the back of a visiting-card during his conversation with his fellow-traveller on their journey from Cambridge, determined the judgment of the Meeting.

Lord Teignmouth retired from the Council to his house in Portman Square, and consoled his solitude with the society of his cats. One of these animals was his usual companion at home; and its loss was carefully replaced by his family. And to these pets he was indebted, not only for amusement, but real advantage to his health, in many a weary hour of depressing indisposition. Often would he quote, as he witnessed their gambols, his favourite poem "The Spleen"; which he never mentioned without specifying the name of its author—Matthew Green of the Custom House:

> "And kitten, if the humour hit,
> Hath harlequin'd away the fit."

In a Letter to Lady Teignmouth (Oct. 11) he describes his domestic circle. The guest mentioned is his coachman's infant son.

"TO LADY TEIGNMOUTH.

. . . . . .

"Yesterday I dined with Lord Calthorpe; when I met the Bishop of Gloucester, Mr. Simeon, and Mr. Macaulay; and I passed a very agreeable evening: it was near twelve before I was in bed. Soup and dumplings are the order for to-day; and I am prepared to pay my respects to them, as soon as I have finished;—and then I shall march to Hatchard's, to get the Tracts. I pity poor Robertson; but he must make up his mind to the distressing event, which cannot long be delayed. As to the domestic occurrences here, they are not very numerous, nor of much importance. The black feline intruder proved an arrant thief, and this convinces Nurse that she was not the *true black;* and the consequence was, that she was sent out, and deposited in an area of another house. The two kittens were the other day brought to me in a basket—one with a pink, the other with a blue ribband round the neck: they played and purred, and seemed to inherit their mother's affection for me. The house is perfectly clean, and as sweet as a nut. Little George is eating one of my suet-dumplings, and seems to enjoy it. If I could have foreseen that I should have had the pleasure of his company, I would have had some plums put into my dumpling. He does not feel the want of them."

. . . . . .

"TO —— LYNE, ESQ.

'SIR— "Hastings, Nov. 26, 1820.

"My absence from town has prevented an earlier acknowledgment of the favour of your Letter of the 13th instant. It has been an invariable rule with me to decline all Dedications; but on the present occasion, I should feel an invincible reluctance to have a work inscribed to me containing the proofs of a series of propositions, the last of which asserts that the present generation 'will witness the Second Advent of the Messiah, and the dissolution of the world,' whatever may be their merit or ingenuity. I have seen many instances in which the interpretation of the Prophetic word has been urged with great confidence and plausibility; but time has shewn the fallacy of it: and, for myself at least, I hold it safer and wiser to study *the word of God*, with a view to the improvement of my own faith and practice, than to endeavour to explore the completion of prophecies; to which I feel myself altogether incompetent.

"I am, Sir,

"Your most obedient humble Servant."

"TO DR. CORNISH.

"MY DEAR JAMES— "Hastings, Nov. 28, 1820.

"This happy alteration in the writer's health], under Providence, is owing to a system which I have regularly followed, and which has so wonderfully restored my shattered constitution. *Laus Deo!*— Indeed, My dear James, we have both a large debt of gratitude to discharge to our benevolent Creator, for so many, and great and undeserved mercies; and I have no pleasure half so great as that of a sense of devout gratitude for them. Since the beginning of May last I have hardly had a day's continued indisposition — none, indeed, that has confined me; but I do not on this account calculate on long life, nor endeavour to forget that the grave must soon receive me. On the contrary, I wish to have the day of my departure ever before me; and when I lie down at night, so to compose myself, as if my sleep in this world were to be eternal; and to meditate on the promises of Him who 'hath brought life and immortality to light.'— Such contemplations are to me cheering: they are neither the result of disgust with the world, nor the production of gloom. I know in Whom I trust; and that He will not disappoint me, unless I deceive myself by saying, 'Peace, when there is no peace.'—

But enough of this!—the mouth will sometimes speak out of the fulness of the heart.

. . . . . .

" Believe me, My dear James, when I say, that

" I am, affectionately yours.

" P.S. I am now going to visit a horde of Gipsies."

The Recipe which Lord Teignmouth found an effectual substitute for medicine, and also for horse-exercise—which, from motives of necessary economy, he had been obliged to discontinue—was very simple, and, having contributed materially to the remarkable renovation of his constitution during the latter years of his life, deserves mention. It consisted exclusively of the use of friction, applied to the region of the liver and stomach for an hour before he rose in the morning; and he employed as his instrument only the fleshy part of his arms. He now gradually laid medicine aside; and exhibited, with no small satisfaction, the empty shelves of a cupboard, which were previously laden with his phials, commonly called, by his family, his *household gods*. In the use of medicine he was chiefly his own physician: and the rigid interrogatories he sometimes addressed to his medical attendants, respecting the preparation of any remedy prescribed to him, indicated his dislike of interference with this department

of self-management, not even when prompted by Royal good-will. An instance occurred, illustrative of this observation. George the Fourth, having kindly questioned Lord Hill as to Lord Teignmouth's health, and hearing that he suffered from erysipelas, recommended to him the recipe which he himself found beneficial in that disorder. On the message being communicated to the latter, he rose from his sofa, respectfully acknowledged His Majesty's gracious considerative kindness, and declared, notwithstanding, that nothing should induce him to make use of a remedy, the baneful ingredients of which he proceeded scientifically to point out.

Lord Teignmouth's allusion to the Gipsies recalls his previous inquiries respecting the language of this extraordinary people. When riding in the neighbourhood of Clapham, he was so struck with the resemblance of a Gipsy-woman, in complexion and expression, to the natives of Hindostan, that he addressed her in the language of that country, and found that she understood it. He was, in consequence, induced to request some of her companions to come to his house ; when, in the presence of persons who, being ignorant of the Eastern languages, were not biassed in favour of any supposed identity between these and the Gipsy dialects, he noted down a considerable number of words, as the

latter interpreted them, by observing the pronunciation of the speakers. He discovered many of the words to be purely Hindoostanee, and many obviously derived from the same root. The Vocabulary thus formed has been preserved.

"TO THE REV. DR. ADAM CLARKE.

"MY DEAR SIR— "Portman Square, March 21, 1821.

. . . . . .

"There is a divinity in the Book of Job which inspires awe and adoration; and I never opened it without an anxiety to ascertain the time when Job lived, and the author of it. The only dissertations which I have read on the subject are those of Drs. Grey and Magee; but I saw doubts and difficulties in both the stated points, which I could not resolve, and therefore contented myself with the following conclusions;—that Job lived in a very remote antiquity—that the Book under his name is a real history—and it is most deservedly admitted into the Canon of Inspired Writings. I shall now read your comments with careful attention.—With every wish for your health and happiness,

"I am, my Dear Sir,

"Yours sincerely."

"TO JAMES CORNISH, ESQ.

"MY DEAR JAMES— "Tunbridge Wells, Sept. 27, 1821.

"I feel so much interest in your grandson, William Cornish*, that I cannot resist the temptation of expressing my sentiments respecting him. In point of talents and knowledge, I have seen few of his years equal to him; and as to application, I should, from a regard to his health and progress in life, be rather inclined to use a bridle than a spur. He not only studies hard, but digests what he accumulates: he is not one to take principles or opinions on mere authority. His powers of reflection are equal to his capacity for comprehension; and, what is of peculiar advantage to a lawyer,

* The young man in whose advancement Lord Teignmouth, as it appears from the above Letter, felt a warm interest, was called early to the Bar, without the advantage of an University education. At the age of twenty-two he published an "Essay on Contingent Remainders"; and soon afterwards, an "Essay on Uses"—works which obtained for him both profit and reputation. In conjunction with another young friend, he founded the "Law Magazine"; and contributed four clever and elaborate articles, besides the "Digest of Real Property Cases," to the first Number. His successful progress in his profession, and well-grounded prospect of eminence, were prematurely cut off in his thirtieth year, the consequence of his excessive industry. His amiable disposition, calm judgment, literary and philosophic turn of mind, and intellectual conversation, endeared him to all who knew him. He was a great favourite of Lord Teignmouth, at whose house he usually passed his Sundays.

his memory is not only retentive, but accurate. His morals, as far as I know and believe, are pure and unexceptionable.

"The general conclusion from the above is, that I believe him to possess every quality for rising to eminence, and that he only wants the means to enable him to improve the advantages which he possesses.

"For this purpose, I would strongly recommend that he should pass a year or two at the University. He would there acquire that tact and polish which would enable him to produce his talents with effect. Amongst the young men at the Bar, I see some who have acquired all the polish and learning of an Academical education, but who are deficient in the knowledge of their profession: others again, who have much Legal knowledge, but want that tact and polish which would recommend them to notice. The former may be elegant orators, but nothing more: as lawyers, the latter may be stuffed with law, but want the ability to produce their knowledge to the best advantage. The barrister who possesses both will undoubtedly have a great advantage over his contemporaries. William's habits are solitary, and he gives his hours to his books. This will make him an excellent lawyer, but his faculties would be expanded and improved by mixing with the world. A friend of mine, who is only a solicitor and is educating his sons

for his own profession, has sent them to the University, and from a conviction that it will facilitate their future success. I have no fear that the plan of education I recommend would in the smallest degree diminish William's attachment to his profession: his inclination to it is strong; and he is too sensible not to know that what is his profession in life must occupy the principal part of his time and attention. But he is young; and I cannot but feel that he would derive more essential advantage from a year or two at Oxford or Cambridge than by persevering in his present plan of study exclusively. I should not have dwelt so long on this subject, if it had not frequently occupied my reflection; and although you may not live to see your grandson Lord Chancellor, I really think, with the powers he possesses, he may attain that rank. The simple circumstance of having been at the University is in itself a feather in a man's cap; but I look to more solid advatages for William from it.

. . . . . .

"As to ourselves, we are all well and merry. Sir Noel and Lady Noel Hill have just left us, and are proceeding to Hawkstone—a happy pair as ever existed. All here join in love to you and yours.

"I am, My dear James,

"Your ever affectionate."

In the preceding July, Lord Teignmouth's second daughter was married to Col. Sir Thomas Noel Hill, a younger son of Sir John Hill, of Hawkstone.

"TO THE REV. JOHN OWEN.

"MY DEAR SIR— "Tunbridge Wells, Oct. 31, 1821.

. . . . . .

"Pinkerton is indeed a highly-gifted man; and, amongst his other qualities, has a very sagacious discernment of character, which enables him to follow the Apostle's example of being every thing to all men, and with the same view, and for the same purpose. The Bible Society has indeed been most fortunate in its Agents, and in none more than in Dr. Pinkerton. That he has brought the Strasburgh Controversy to so happy a termination is, indeed, welcome news. Our connection with it, under existing circumstances, could not have been cordial nor long-continued. I rejoice, also, that Mr. Leeves and his wife are safe at Odessa. Bad as the Greeks are—and I believe them in morals to be no better than their oppressors, the Turks—I cannot reconcile to any good principle the conduct of the Christian Princes in leaving the Greeks to the iron heart-piercing goads of Turkish despotism. I believe the secret to be, that they are afraid of each other.

. . . . . .

"Yours very sincerely."

"TO THE HON. H. D. SHORE.

"MY DEAR HENRY— "Tunbridge Wells, Dec. 9, 1821.

. . . . . .

"That lions were known in India, I never doubted; having had ocular demonstration of one which was found in the Fort of Gualior, when captured by General Popham, and sent by him to Calcutta. There is, moreover—at least there was in my time—a column at Singhea, a few miles from Patna, with a lion sculptured on it: and the word 'Singhea' means 'The place of lions.' I should be glad to know the name by which the natives designate the king of beasts, in the parts where you found them: in Bengal, without knowing the animal, they call it Sing.—I hope, however, the ardour of the chace will not lead you into too great familiarity with these inhabitants of the forest. During the whole of my twenty-six and a half years' residence in India, I saw only two wild tigers and one wild leopard, although I have traced the footsteps of many.

"*January* 1, 1822.—With the new year, accept the wishes of my heart, and those of all here, that you may enjoy many happy returns of this day, whether I see it or not. In my seventy-first year I cannot expect to see many more new-year days. My health is certainly much improved during the

two last years, although I am not so strong as I was; but if I have not the vigour of an old huntsman, who very lately, at the age of eighty, rode a chase of twenty miles with an activity which would become forty, I have neither a trembling hand nor a shaking head, and can walk my five miles without much fatigue. Indeed, I cannot but feel most thankful to God for my exemption from a variety of painful maladies with which many of my age are afflicted. But my gratitude is in an especial manner due to Him for preserving my life from this time: for when I consider how that life has been spent, I am obliged to say, 'It is of the Lord's mercies I am not consumed.' To Him my daily prayers are offered for you and all my Children, that He would protect you by His Providence, and guide you by His Grace. Look up to Him, my dear Henry, as a kinder and better Father than he who now writes to you; and consider your duty to Him as far more important than that which you owe to your Commanding Officer. Life is, at best, short; and the happiest has its calamities; but there is another afterwards, in which there will be no variation of state, but an eternity of misery or happiness. May God imprint this on your heart, and teach you to know Him, and Jesus Christ whom He has sent! for 'this is life eternal.' "

. . . . . .

The rest of this Letter refers to a cottager in the neighbourhood, respecting whose son, a private in a Dragoon Regiment in India, Lord Teignmouth wished that inquiry might be made. The circumstance recalls the recollection of his practice of forming the acquaintance, visiting, and relieving the wants, of poor families, where he resided when absent from London. One instance of the happy effect of such kindness may be mentioned. He found a respectable man in a humble situation at Eastbourne, with a large family depending on him, suffering from a painful disorder; which must soon have terminated his existence, as his dread of a hospital, and of an operation, deprived him of the only chance of recovery. Lord Teignmouth persuaded him, with much difficulty, to repair to London, for the purpose of submitting to the necessary remedy; and he sent his carriage daily, to prepare him gradually for the fatigue of his journey.—The result was successful. And in the year following, the individual in question walked to Brighton, and expressed in person his gratitude to his benefactor.

Extract from a Letter from W. Wilberforce, Esq. to Lord Teignmouth, on the death of his own daughter, dated Kensington Gore, Jan. 3, 1822:—

"And now, perhaps, you may already have heard that our dear Barbara is no more. It pleased God to take her—I doubt not, to himself—on Sunday morning last. We brought her hither about five weeks ago, to be under the care of Doctor Black, (Baillie being occasionally consulted,) who attended her himself from Marden Park in the same carriage. For the first fortnight all seemed to go on more prosperously than could have been anticipated. But a relapse occurred, and she sunk still more rapidly. The many illnesses of our dear Barbara had, perhaps, been a cause of additional endearment; especially—as Lady Teignmouth will well understand—to her mother. But, blessed be God! there have been many alleviations of the intensity of the pain necessarily attendant in this dispensation. Above all, the patience and submission uniformly exhibited (and Baillie declared that the sufferings must have been ten times greater than those of other persons similarly circumstanced, owing to the extreme irritability of her nervous system)—the deep humility, combined with the child-like trust in the mercies of God through her Saviour—the spirituality, and composure (she herself expressed to her mother her surprise that she could be so calm, for she was naturally very timid);—in short, she brought to my mind that delightful promise, 'The Lord is nigh unto them that are of a contrite heart, and saveth

such as be of a humble spirit.' And I shall never forget the tenderness and faith, and love and devotion, with which, having desired all others to withdraw, she poured forth her last audible prayer for herself and for us. The very morning of the day on which she died, having sent her favourite female attendant (justly a favourite!) Nancy, to ask Dr. Black, who slept in the next room, whether there was any hope of her living, she added, 'But if not, all is well.' And all was well, I doubt not!—and, oh! my dear child has exchanged her body of pain and languor, of sin and death, her body of humiliation, for a spirit of life and love—for a state of happiness, we cannot doubt, in Paradise—to be succeeded by the joys and glories of the heavenly world. This assurance has enabled my dear wife to bear up with a cheerfulness which is quite surprising; though, of course, there are paroxysms occasionally, and bursts of sorrow. May we not feel softened by this dispensation, but improved, and rendered, through the desired blessing, more meet to be partakers of the saints in light! May God bless you and yours, My very dear Lord! We can neither of us be very far from the closing scene. May we both enjoy the felicity of seeing those whom we most love walking in the path that leads to glory and honour and immortality!

"TO WILLIAM WILBERFORCE, ESQ.

"Tunbridge Wells, Jan. 4, 1822.

"I gave you yesterday, My dear Sir, a short but very inadequate expression of our feelings, on the dispensation which has so severely wounded yours and Mrs. Wilberforce's: but I cannot avoid telling you how sensible I am of your kindness in writing to me, under the circumstances of your situation, and the claims of your numerous sympathizing friends. I have indeed an additional motive for thanking you for the account of the last hours of your departed and now blessed daughter; as it affords a lesson which, I trust, will not be lost on my own children, nor on their parents. There is a beauty in 'the death of the righteous,' which animates and warms our hearts, and raises them to the contemplation of the Divine Conqueror of death and sin, who invites and enables us to share His victory, and partake of His image and glory. And how necessary and useful are such examples, to wean our attachments from a world of vanity, sorrow, and sin, and elevate our aspirations after another of imperishable bliss! I am now in my seventy-first year; and when I review my past life, I say, from the bottom of my heart, 'It is of the Lord's mercies that I am not consumed!' and feel ages of devotedness to Him can never discharge the

debt of love and gratitude which I owe to him. Such are the sentiments which I wish to cultivate, and reduce to daily practice; with humble and constant prayer to God for His inspiring and strengthening grace, under the deep consciousness of my own weakness, and in the full dependence of His love and mercy in Jesus Christ. Some months hence, if it should please God to prolong your life and that of Mrs. Wilberforce, the remembrance of your dear lost saint will no longer be embittered with those occasional pangs which affection now extorts from nature, but prove a source of joy and gratitude.

"I have only to add our kindest remembrance to Mrs. Wilberforce and your family circle; and that

"I am, My dear Sir,

"Your ever affectionate."

"TO THE REV. JOHN OWEN.

"MY DEAR SIR— "Tunbridge Wells, Jan. 23, 1822.

"I have just read your Answer to the Editor of the 'Christian Remembrancer,' and highly approve the spirit in which it is written. You have also done ample justice to the argument; but with respect to those who have attacked the Bible Society,

He who's convinced against his will
Is of the same opinion still.

"It is fortunate for our Society, that the more it is probed, the purer it will be found; or, as Horace says—

Merses profundo, pulchrior evenit.

"With one set of our opponents, we are Methodists, Calvinists, and Evangelical; with another, Socinians; in the opinion of all, Anti-Churchmen; and in that of some of the more moderate Anti-Biblists only, Christians: in the mean time, *viget & vigebit Societas nostra præclarissima et utilissima.* —An honest gentleman, with about as much νους as a goose, told a lady of my acquaintance that I was a rank Methodist. 'How! has Lord Teignmouth attended the Methodist Chapel here?' 'I know not.' —'Does he associate with Methodists?' 'I cannot tell.'—'How! is he a Methodist?' 'Why, is he not at the head of the Bible Society?'—Admirable logic! Let our adversaries rail: we will draw from these attacks a lesson of prudence, of vigilance, caution, and forbearance: and with respect to our Society itself, we may apply to it the concluding distich of the 'Pursuits of Literature,' Third Dialogue:

None shall her column's stately pride deface;
The snake winds harmless round the marble base.

"So much by way of badinage.—It is a very rainy day, and I must find occupation at home; and I am glad that you have furnished me with an opportunity of saying that

"I am ever sincerely yours."

CHAPTER XXII.

DEATH OF RELATIVES AND FRIENDS—CORRESPONDENCE.

Early in 1822, Lord Teignmouth was summoned to Devonshire, in consequence of the dangerous illness of his brother, the Rev. Thomas Shore, at his living in that county. His grief on the loss of his amiable and excellent relative was mitigated by the consolation of soothing his dying hours, and of administering comfort to his bereaved family;—a duty, for the discharge of which he was especially qualified, by the remarkable tenderness of his disposition, and Christian experience.

"TO HUBERT CORNISH, ESQ.

"MY DEAR HUBERT— "Otterton, Devon, Feb. 14, 1822.

"This was my wedding-day, thirty-six years ago. How different were my sensations then from what they are now! I found my poor brother in a most emaciated state, and have not seen him altogether more than half-an-hour. He has visibly declined since I first saw him; and so much so during the last

forty-eight hours, that I hardly expect to be able to say that I have a brother, at the expiration of twenty-four more. He is all patience and resignation, suffers little, and is gently dozing away his existence. It is a melancholy scene indeed! But I pray God to sanctify it, to myself, and to all here. Mr. Adams says he is declining fast.—I can say no more, than God bless you, Phil and Molly.

"Yours ever affectionately."

"TO LADY TEIGNMOUTH.

(ON HIS RETURN FROM HIS BROTHER'S FUNERAL.)

"Otterton, Feb. 22, 1822.

. . . . . .

"I have been most deeply affected by the scene; more so than I expected, considering the long anticipation of it, and my preparation for it. On my return to the house, I retired to my room and prayed—I trust not in vain—to sanctify the melancholy scene to me. May it teach me to consider my latter end—to make me think of that day when we must appear before the Judgment-seat of Christ, to give an account of the things done in the flesh! May it increase in me the sense of gratitude to Almighty God, for having spared me so long! May it lead me to devote that life, which he has so mercifully spared, to his service; and, as I grow in years, to grow in righteousness. May it constantly

excite in me reflections on the vanity of all human enjoyments, and heavenly meditations on the glory, the majesty, and, above all, on the mercy of God in Jesus Christ! Let the hope of that mercy be the anchor of my soul; and produce in me love, joy, gratitude, and holy obedience—a zeal for the glory of God—a truly Christian charity towards all my fellow-creatures, and active and unwearied exertion in the discharge of every duty to God and to my neighbour—to you, my Children, and my family—and in every other relation which His Providence has assigned to me! May you, and all my Children, participate the blessings which I implore for myself! Amen! Amen!

"Mr. Sergeant Praed arrived yesterday evening, in vigorous health: and he himself felt it so strongly, that a few weeks ago he told William he had health to spare! Alas! in the midst of life we are in death.—A cessation of office-duties agrees with him as well as Sir William Grant; and Mr. Praed is more robust than ever I saw him.

. . . . . .

"I have not seen Julia or Bell since I returned from the funeral. Our meeting at dinner, if it should take place, will be melancholy; but I cannot wish for the present to be otherwise than melancholy myself:—yet I do not mourn as one without comfort. There is a consolation in grief

when a ray of divine mercy beams upon it. I do, indeed, long to be with you all again! In this world, my happiness is my home: but I never wish so to indulge it, as to forget that I am a pilgrim upon earth; or to lose sight of the heavenly home of eternal rest, joy, and happiness, which is promised to those who believe in Christ, and perfect holiness in the fear of God."

. . . . . .

As a parting proof of that warm, mutual affection which subsisted between the two brothers, Mr. Thomas Shore bequeathed to Lord Teignmouth 'a small copy of the *Ikon Basilike*, in token of much brotherly kindness,' accompanied by a copper medal of Charles I. Perhaps the legacy may have been prompted by that lingering attachment to the Stuart Family which had been hereditary in his family.

"TO THE BISHOP OF ZEALAND.

"MOST REVEREND SIR— "London, July 9, 1822.

"Mr. Addington has obligingly sent to me the work which you committed to his care; and I beg leave to return you my sincere thanks for this new proof of your recollection and esteem.

"I received, also, at the same time, the Rev. Dr. Moller's instructive 'Essay on the Perusal of

the Holy Scriptures'; and I trust to your kindness to offer my best acknowledgments to him for this favour. I regret that I cannot myself read it; but I have submitted it to the perusal of those who are acquainted with the Danish language, with a view to the translation and publication of it in this country, if the utility of it should not be superseded by numerous excellent treatises on the same subject in the English language.

"Having thus discharged my personal obligations, I have the satisfaction to congratulate you on the success of the Biblical Institution in Denmark, in which we cordially rejoice with our fellow-labourers in Copenhagen. The divine blessing which has hitherto attended our mutual efforts for the circulation of the Holy Scriptures, whilst it calls for our devout gratitude, encourages us to new exertions. It is a happy result of them, that the demand for the word of God increases in proportion to the extent of its circulation. Let us hope and pray that the hearts of Christians may ever be disposed to a liberal compliance with the requisition for it, and that the light of the glorious Gospel, thus distributed, may shine into the hearts of all who receive it. I envy the noble zeal of the amiable and venerable Bishop Fabricius—at seventy-eight years, to undertake the Herculean task of translating the Scriptures into the dialect of Greenland! Whether

or not it shall please God to grant him life and strength to accomplish this important work, he will ever have the satisfaction of having begun it, and of supplying a splendid example to those who have ability and talents for imitating it; and I rejoice that he can look to a successor who possesses them in an eminent degree. The short account of the General Meeting, in the Postscript of your Letter, is most gratifying; and we participate with you the satisfaction and hopes which it inspires; whilst we anticipate the pleasure of more detailed information on this interesting subject, which you promise us through Mr. Professor J. Moller. We rejoice that the translating of the Gospel of St. Matthew into the dialect of the Faroe Islands has been completed, and at the prospect of its speedy publication. —Our Committee have no intention of printing a Coptic Version of any part of the Scriptures, considering, with you, that dialect as obsolete. The Four Gospels in the Amharic are in the Press, and it is intended that the Ethiopic should accompany them. Endeavours are also in progress to obtain complete copies of all the Books of the Old and New Testament in the last-mentioned language. Our Committee already possess the greatest part of them, and hope to be able to give the entire Bible in Ethiopic. If ever it should be in contemplation to print the Sahidic Version of the Scriptures, or of

any part of them, they will be happy to avail themselves of your kindness, and that of Mr. Engelbrecht.

"I cannot conclude without adverting to one occurrence of a most gratifying nature—that His Royal Highness Prince Christian Frederick honoured the Committee of the British and Foreign Bible Society with his Royal presence. This honour was conferred on them without solicitation or expectation on their part, and on this account has impressed the Committee the more deeply with a sense of their obligations for the condescension of His Royal Highness. With the sincerest wishes for the preservation of a life devoted to the cares of Literature and Religion, and with sentiments of the highest esteem,

"I am, Most Reverend Sir,

"Your affectionate humble Servant."

"TO HIS EXCELLENCY PRINCE GALITZIN.

"SIR— "London, Sept. 30, 1822.

"Your Excellency's Letter of the 13th of July has amply confirmed the pleasing anticipations which we had formed of the progressive prosperity of the Institutions over which you so happily preside: and whilst we most cordially rejoice with our Brethren of the Russian Bible Society on the gratifying result of their efforts for promoting the

circulation of the Holy Scriptures, we no less cordially unite with them in humbly and devoutly ascribing the whole glory of their success to the 'Giver of all good.' It is, indeed, impossible to contemplate the wonderful exertions now making in so many parts of the world for extending the Kingdom of our Blessed Redeemer, through the dissemination of the Records of Divine Truth, without acknowledging the influencing and protecting favour of an all-gracious God: and in humble dependence on the continuance of His support, we are thus encouraged to unrelaxing perseverance in the great work in which we are engaged.

"We feel and gratefully acknowledge, with our fellow-labourers in Russia, the blessed privilege of being the Almoners of the bounty of the Almighty, the distributors of that Sacred Volume which reveals the terms of grace, mercy, and reconciliation to a sinful and desponding world; and enables them who duly receive it, to bear with patience temporal afflictions and calamities, under the hopes of a blessed immortality, 'through Him who loved us, and became poor for us, that we through His poverty might be made rich.' And we cannot but enjoy the satisfactory conviction, that millions now possess the Holy Scriptures who would have lived and died in ignorance, if the Bible Institution had never existed. Let us hope and pray that our labours

may attain that consummation which is the object of them—that the light of the glorious Gospel, thus conveyed by our instrumentality, may, through the inspiration of the Holy Spirit, shine into the hearts of those who receive it, and make them wise unto salvation.

"It has afforded us the sincerest satisfaction, to learn that the services of our late zealous co-adjutors, Drs. Henderson and Paterson, will still be employed in promoting the Cause, to the success of which they have so greatly contributed; and we rejoice that they have been placed in departments under your Society in which their zeal and abilities may prove eminently useful.

"I cannot close this Letter without adverting to an afflictive dispensation of Providence, which has deprived the British and Foreign Bible Society of the invaluable services of its Secretary, the Rev. John Owen; whilst we gratefully acknowledge the Divine favour, which during so many years enabled the Institutions to benefit by his transcendent abilities, unwearied zeal, and indefatigable exertions.

"Uniting with our Committee in cordial and ardent wishes for the increased progress of the Russian Bible Society,

"I have the honour to be, Sir,

"Your Excellency's," &c.

TO THE SAME.

" SIR— " December 7, 1822.

" Most cordially do I adopt the pious wishes and sentiments of your Excellency, for the continuance of that Christian love which has so happily animated and characterized the numerous Societies and individuals engaged in the holy and benevolent work of distributing the word of Salvation. It is not to be doubted, that the Spirit which walketh in darkness will omit no device for interrupting this harmony of sentiment and co-operation, as the most efficacious means of counteracting the circulation of the divine word, by which he knows that his empire must be destroyed. It behoves us, therefore, to pray for that wisdom from Above, which will enable us to detect his artifices and defeat his machinations, and, in reliance on the continuance of the divine favour, to prosecute our labours with a single view to the glory of God and the salvation of our fellow-creatures.

" I have the honour to be," &c.

" TO THE HON. F. J. SHORE.

" MY DEAR FREDERICK— " Portman Square, Dec. 31, 1822.

" This is the last day of the year; and to-morrow, if it pleases GOD, we shall enter on another.

In reviewing the past, I see great reason for unbounded thankfulness to God for innumerable mercies; and I pray that I may be duly sensible of them. . . . . We ought never to forget that we are not to live for ourselves alone; but as God has been so good to us, it is our duty to shew our gratitude to Him by doing all the good we can to others: and if we really love Him, and are as sensible as we ought to be of the daily blessings He bestows upon us, we shall not be wanting in the discharge of it. I fear, indeed, that when we are lying on our death-beds we shall all have too much reason to be sensible how ill we have performed our duty: and if it were otherwise, and that our consciences could tell us that we had not neglected it, we should still have no claim on the mercy of God; but must repose our trust for that solely on the meritorious sacrifice and atonement of Jesus Christ. Let all these important truths, My dear Frederick, sink deep into your heart. Without Christ we have no hope—no consolation—no strength. 'God so loved the world, that he gave His own Son, that whoso believeth in Him should not perish, but have everlasting life.' It behoves us to receive this gracious declaration and proof of His unbounded mercy with that thankfulness which is due to Him, with prayer to impress it on our hearts, and with an abiding and exciting conviction to stimulate our

returns of gratitude, by a conscientious performance of every duty which His holy Law prescribes; ever remembering, that JESUS CHRIST came into the world, not only to redeem us from all iniquity, but 'to purify unto himself a peculiar people, zealous of good works.' Now faith in Him must be operative, or it will be a dead, inefficient faith. If you love a person, you find an irresistible impulse to oblige and please him. Try your affection to GOD by this test. So St. John tells us, speaking of CHRIST: 'He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him.' And remember also, that our SAVIOUR himself says, 'Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my FATHER, which is in heaven.' Meditate on these things, My dear Frederick, and read the Scriptures daily; with prayer to God to give you grace, that you 'may in such wise hear them, read, mark, learn, and inwardly digest them; that by patience and comfort of His holy word you may embrace and ever hold fast the blessed hope of everlasting life, which He has given you in JESUS CHRIST.'—That GOD may bless, protect, guide, and direct you by His Providence and Grace, is the daily prayer of

"Your affectionate Father.

"So much for this subject."

Death in the following year deprived Lord Teignmouth of two of his oldest and most-valued friends — his brother-in-law, Mr. Hubert Cornish, and Mr. Charles Grant. Of the latter, Lord Teignmouth was wont to speak as the individual, in the whole circle of his acquaintance, whose judgment he would have consulted by preference, if placed in circumstances requiring the soundest advice.

"TO MISS CHARLOTTE M. CORNISH.

"Portman Square, Feb. 20, 1823.

"MY DEAR CHARLOTTE—

"On my return from Earl Street this afternoon, my first inquiry was, if there were any Letter from Sidmouth; and the countenance of your aunt too plainly intimated the contents of your Letter to Caroline. I had indeed anticipated them, willing as I was to indulge 'hope against hope';—and to-morrow I expect the melancholy confirmation of my expectations, that the friend whom I sincerely loved—and who, I had the happiness to believe, loved me and mine—is no more. I feel now as if I were talking of the dead and gone: yet I can hardly bring myself to admit that it is so; for who will part with the object of his esteem and affection while the most distant hope of retaining it exists? It is no consolation now to me to say that your Letter said nothing more than I expected. Nature

will assert her rights over our feelings, prepare them as we will; and it is now my misery, that what I dreaded has come to pass. I retrace my connection with your dear uncle—our fellowship on the sea—our society in India—and a thousand little incidents, during the course of so many years, which endeared him to my affections. 'I cannot surely have lost him!' I say to myself; whilst despair attends the reflection; and I shudder, whilst I write what I feel. Indeed, it is to ease my mind that I write, at the risk of irritating the wounds of your mind; but you will sympathize with me in the indulgence of feelings which neither of us wish to repress. I do not, however, murmur against the dispensations of our Heavenly Father, who is as merciful as He is just. He has ordained, and we must submit. He has inflicted a deep wound; but if we apply to Him, He will administer balm to it. He tells me, 'I have deprived you of a beloved relative, and have taken him to myself. Let his removal be a warning to you. He has died the death of the righteous. Let your last end be like his. He has been taken away from the love and esteem of his numerous friends and relations, to partake the felicities of his Saviour's love. He whom you mourn as dead now lives, and pities his late poor fellow-pilgrims of the earth, who are still walking amidst the perils and

temptations of a sinful world. He has found his rest in a country into which sorrow can never enter, and from which joy can never depart.'—Is there no consolation in this? Yes, My dear Charlotte, a consolation as infinite as the love of God; if to obtain that love be our object, aim, and effort. The thought, while it soothes, elevates the mind, and raises it beyond the world. It triumphs for a moment over nature; and the triumph will be permanent, if we can adhere to it. This is our only and true consolation. We feel, but do not despair; we mourn, but not as those without hope. Our beloved Hubert is happy, blessed be God! for evermore. With this expression of my feelings, I now resign my pen; and retire to prayer for myself, and for all who are partakers of my loss and affliction.

"*Friday Morning.*—I renew my Letter, whilst anxiously waiting for the post; for I cannot subdue my feelings. In the sympathy, fervour, and endearments of those he loves, the afflicted sufferer has every consolation. Poor dear Phil!—the kindness of his heart is never more apparent than when human distress and sufferings call it forth into action—forgetful of his own maladies, and the danger to which he exposes himself by his exertions. I trust and hope that no bad consequence will attend

them. But our dear Hubert has higher consolations; and he now feels the truth of what the Psalmist tells us: 'Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff comfort me.' His calm submission, his gentle demeanour, his kindness to all around him, are happy proofs of an undisturbed mind, reposing on heavenly consolations and meditations. What a blessing to him, what a comfort to his weeping relations, that the severity of his disorder has not deprived him of the power of praying! Addison, you may remember, sent for his son-in-law, Lord Warwick, 'that he might see how a Christian could die.' You have seen it in your dear uncle; and the recollection of his dying moments will furnish instruction and motives so to live, that they may be enabled to imitate an example which proves that Death can be swallowed up in victory.

"*February* 22.—Your Letter of the 20th, which I have just received, gives no comfort, as far as that is connected, with the favourable termination; but in the state of his mind I see grounds for the most solid consolation, both as to his present sufferings and future happiness. I had just read, when your Letter arrived, in the 'Christian Observer' for January, the account of Hogg, a poor travelling

tinker. Let not any thing ludicrous or mean be associated with the name; but read what is said of him, and the reflections of the writer, and you will find as strong motives to Christian humility, Christian confidence in GOD, to benevolent exertion—in short, to the exercise of every Christian grace—as you ever met with; and moreover, that content and composure, under the severest sufferings and deprivations, which faith in GOD and CHRIST alone can give.

"*Sunday*.—How suitable to my present feelings are Scott's Practical Observations on the First Morning Lesson of the day:—'What is long life, of 'which we are so desirous, but sorrowing over our 'dearest friends and choicest comforts, our capa-'cities of enjoyment, and our very faculties and 'senses! And what can life be, but labour and 'sorrow? We should indeed be willing to live, 'as long as, either by active service or patient 'suffering, we can glorify GOD and serve our gene-'ration. But we should never postpone the neces-'sary preparation for death; and if ready, we need 'not be unwilling to quit this vale of tears, when-'ever the LORD shall call.' May you and I, My dear Charlotte, and all whom we love and who love us, be ever ready at the call of the LORD! Your last Letter has cast a shade of despondency over the last twenty-four hours; and I must wait as many more, before we can know whether a ray of

hope will break through it. My fears predominate over my hopes; but yet Whitlock was apparently as near the grave as our dear Hubert, and he now lives. But be it as it may, it is our duty to say from the heart, 'God's will be done!'

. . . . . .

"God bless you!

"Your affectionate Uncle."

Mr. Grant died suddenly. Lord Teignmouth was informed of the melancholy event on his route from Hastings to London, where he had proposed visiting his friend on his arrival.

"TO LADY TEIGNMOUTH.

"MY DEAR WIFE— "Portman Square, Nov. 5, 1823.

. . . . . .

"My thoughts perpetually turn to the melancholy family in Russell Square. I have just received your Letter of yesterday, in which you express the feelings which have overwhelmed me. Yes, I do hope and believe that the death of our dear and valued friend will prove a blessing to us and to many. Why should he be taken, and I left? Was he more ripe for the harvest, and am I spared that I may ripen?—God grant that it may be so! Such deaths do indeed preach home to our hearts and

consciences most impressively; and I hope to cherish the feelings, and constantly to keep before my eyes the hour in which I must bid this world farewell. Nor ought it to make me melancholy. My lot has indeed, by the blessing of God, been cast in pleasant places; and I never had occasion or temptation to be guilty of the impiety of murmuring at His dispensations; but feel, and deeply feel, how little of active gratitude I have experienced for the numerous undeserved blessings that He has bestowed upon me. Oh! He has indeed been good to me, when I deserved His severest rebukes and chastisements. I know no greater impiety in those who really believe in a God and Providence, than that of a discontented heart. Let the best of us ask himself, 'What have I done to deserve the favour of God? How have I obeyed Him? How have I served Him?'—And conscience, if not seared and hardened by prejudices, will at once reply, 'Not so as to merit the least of the blessings which you have hourly received.' Who gives me food, habitation, friends, the means of grace, and exemption from dangers and temptations? Is it not God?—If an earthly benefactor bestow a favour, what would the world say if the receiver of such benefits repaid them with ingratitude? It would pronounce him a monster. But God does more: He bears with our daily offences,

neglects, and ingratitude: He invites us by His kindness and promises: He stimulates our faith into action by the prospect of eternal felicity; and receives the repentant sinner, through the atonement and mediation of our suffering, dying, compassionate Saviour, into His favour. Oh, that my heart, and that of all around me, were constantly and deeply impressed with these sentiments! and then, and then only, in spite of worldly cares and disappointments, we must be happy. But we foolishly and wickedly say to our hearts, we have not what we want;—and we will be moody, murmuring, and discontented. Could a person dying in this frame of mind hope to enter Heaven, from which all unholy passions are for ever excluded? And just as we are when we die, we shall be to all eternity.

. . . . . .

"Once more adieu! and God bless you!

"Your ever affectionate Husband.

"P.S. Mr. Grant was married fifty years. We have been married thirty-seven and three-quarters."

"FROM THE SAME TO THE SAME.

"MY DEAR WIFE— "November 8, 1823.

"I am just returned from the melancholy solemnity of depositing the last remains of my loved and respected friend. . . . . It will be long,

very long, before the events of this day, and that which caused them, will be erased from my recollection :—nor do I wish it. On the contrary, I hope that the impression which they have made upon me will be deep and salutary. We think too little of death, forgetting the consequences of it. 'What will be my state, if I should die this night?' ought to be the question of every one daily; aye, hourly. Have I repented of my sins? Have I given proof of my repentance, by bringing forth fruits meet for it? Do I really believe and trust in my SAVIOUR for the forgiveness of my sins? How have I shewn the sincerity of my faith? Have I that holiness, without which no man shall see the Lord? What is the general current of my thoughts? Are they worldly or heavenly? How often, and how much, do I think seriously of appearing before GOD, to give an account of the things done in the flesh?—Such questions, put home to the conscience, appal the best of us; and make us cry from the bottom of our hearts, 'LORD, be merciful to me a sinner! Give me a new heart, and renew a right spirit within me!'—But I have done.

"Your ever, &c.

"P.S. Mr. Grant was seventy-seven last April."

"TO THE REV. DR. ADAM CLARKE.

"MY DEAR SIR— "Eastbourne, Jan. 9, 1824.

"You have conferred many favours on me by the kind present of your different works, from which I trust that I have derived improvement; and I have again to thank you for the Memoirs of the Wesley Family. The book has not yet reached me, but I expect it by the coach; and have no doubt that I shall find it interesting, as every thing authentic relating to such a family must be.

"But why, My friend, address me by the title of 'My good Lord.' I should tremble if I dared to appropriate it to myself. Alas! my only prayer to GOD is, 'GOD be merciful to me, a sinner! Create in me a clean heart, and renew a right spirit within me!' We are indeed, the best of us, most unprofitable servants; but we have a Faithful and Merciful High Priest, who has made reconciliation for our iniquities, who knows our infirmities, and is ever able and willing to assist, succour, and support those who trust in Him. I am now in my seventy-third year; and I daily pray to GOD that I may devote the remainder of that life, which He has mercifully spared, to His service; and that He will teach me to look forward, with faith, hope, and patience, to that world into which I must soon enter, through JESUS CHRIST.

"With every kind wish for you and yours,

"I am, My dear Sir, your very sincere."

"TO THE REV. CHARLES JERRAM.

"MY DEAR SIR— "Portman Square, March 2, 1824.

"I cannot resist the impulse which I feel to express the sincere, but melancholy gratification, which I have received from the perusal of your most interesting 'Tribute of Parental Affection.' I sympathized with you, as a father; and read, with the deepest attention, the pastoral admonitions and exhortations which you have happily engrafted on the circumstances of the melancholy event which led to your most useful publication: and I trust and pray that the impression which they have made on me and the hearts of my children may be durable. Happy, indeed, will it be for us, when afflicted by a similar dispensation, if, 'whilst lavish of our tears, and with yearnings of heart that are unutterable,' our sorrow is not destitute of hope; and that we can securely trust in HIM who is 'the Way, the Truth, and the Life;' and who never will withhold his consolations from those who apply to Him in faith. You, My dear Sir, have this hope, and these consolations; and in the enjoyment of them, no temptations would induce you for a moment to recall your dear and happy daughter back again to this vale of tears and misery, if it were possible. . . . . .

"I am, My dear Sir,

"Your very sincere."

"TO DR. CORNISH.

"MY DEAR JAMES— "Sevenoaks, Kent, April 23, 1824.

. . . . "After an interval of five days, I now continue my Letter, and you will perhaps expect the result of so long a cogitation: but my imagination is not very fertile; and I am now departing from Sevenoaks, on my return to London. You will, however, learn with pleasure that I think the object of my journey has been, in a great measure, accomplished, and that I shall visit Portman Square in better health than when I left it; and this day se'nnight will be a trial of it, as I am then, D.V., to preside at the Anniversary of our Bible Society, where I expect to meet 1500 good people. Have you a tenth of the number at Totness? Perhaps you will say, 'No; but then I am a host in myself.'

"I have been reading, since I came here, 'Middleton's Life of Cicero';—not to warm my eloquence in addressing the Meeting, for I must look to sources which it was not his happiness to explore. I think, however, if he had lived fifty years after, instead of one hundred before our SAVIOUR, he would have felt the divine flame which the discourses of our SAVIOUR, and the writings of the Apostles and Evangelists, are so well calculated to inspire. I will not refer to passages of them, with the exception of St. Paul's Address to the Elders of the Church of

Ephesus, Acts xx.;—and where in Cicero will you find more pathetic, heart-rending eloquence? Connect it with the history of his conversion; and then say whether it be possible to doubt of the divine origin of Christianity?

"You see, My dear James, where my thoughts tend.

. . . . . .

"God bless you and yours! is the affectionate wish of

"Your ever affectionate."

The fulness of the writer's heart may be inferred from the perpetual recurrence of sentiments similar to those expressed in the preceding Letters; which, to avoid repetition, must be in a great measure omitted.

"TO THE MARQUIS DE JAUCOURT, PRESIDENT OF THE PARISIAN BIBLE SOCIETY.

"SIR— "London, May 13, 1824.

"Nothing but a severe indisposition could have prevented an earlier acknowledgment of the Letter with which you honoured me by the Count Ver Huell.

"The deputation of a nobleman of his distinguished rank, character, talents, and zeal for the best of causes, to attend the Anniversary Meeting of the British and Foreign Bible Society as the Repre-

sentative of the Protestant Bible Society at Paris, afforded a most gratifying proof of that happy union and affectionate esteem which subsist between our respective Institutions; and I trust that his reception will no less demonstrate our sense of the honour conferred on us by his presence, and of our sincere disposition to cultivate that cordiality which so essentially tends to promote the success of the great Cause in which we are engaged.

"Amongst the incalculable benefits resulting from the establishment of Bible Societies, I have always considered, as one of the most pleasing and important, that it unites those who are Members of them, however widely dispersed, in the bonds of mutual affection; and thus exemplifies the words of our Blessed Saviour, 'By this shall all men know that ye are my disciples, if ye have love one to another.'

"How much would it contribute to the peace and happiness of the world, if the intercourse between nations were regulated by the principles which form the basis and cement of our connection! Let us hope, that, by the extended diffusion of divine truth and knowledge, these principles may be daily more and more recognised, and the cause of charity advanced: and, at all events, let us rejoice that we, in our respective spheres, are anxiously labouring to promote this most desirable result.

"With the sincerest wishes for your health, and with the highest esteem,

"I have the honour to be, Sir,

"Your affectionate humble Servant."

Count Ver Huell's appearance on the platform of the Bible Society, as Representative of the Parisian Society, produced one of those gratifying exhibitions of fraternal feeling between individuals of different and long hostile nations of which that Institution has afforded many instances. The Count and Lord Gambier recognised each other as Admirals who had been placed in opposition during the war; and shook hands most cordially, on finding themselves associated in a Cause which they had espoused with kindred zeal.

"TO THE HON. LADY HILL.

"MY DEAR ANNA— "Portman Square, May 20, 1824.

"I was so completely shocked by the account of the perils of your journey, from which you and your babes were so mercifully preserved, that I could not bear to think on the subject, nor trust myself to write to you; and even now, I cannot reflect on them without most distressing feelings. My imagination, however, has never been at rest; and if I cannot conceive all the horrors of your

situation at the moment when the carriage sunk with the road, I feel that which makes my heart sink within me. It seems astonishing to me that the idea of floods never occurred to me;—if it had, I certainly should have detained you. But you are safe: and we all have a large debt of gratitude to discharge for your preservation; for I never remember an accident more nearly proving fatal; and I feel a perfect horror in contemplating the possibility of what you have escaped. The 15th of May will never be out of my recollection; and it ought to be kept by you, not only in your remembrance, but as a day of humiliation, prayer, and thanksgiving: and when your children grow up, you should impress them with a deep sense of their wonderful and providential escape; and tell them, that on the 15th of May, 1824, they were, by God's mercy, delivered from a watery grave.

. . . . . .

"We all unite in affectionate love to you, Noel, and your dear babes. When you look upon them, you will say, God has *twice* given them to me.

"I am, My dear Anna,

"Your ever affectionate Father."

"TO THE HON. C. J. SHORE.

"MY DEAR CHARLES— "Portman Square, Sept. 1, 1824.

. . . . . .

"Your voyage from the Tower was no bad emblem of human life. The morning dawned with smiles, the river smooth, the novelty of the objects on each side of it made more attractive by the shining atmosphere till you reached the Nore;—then the scene changed, and, after some danger and considerable risk, you reached your port. Thus life begins at fifteen—goes on smoothly and pleasantly; hopes, fears, and disappointments, the squalls of human life, intervene; and happy the pilgrim who finds rest and safety in the harbour of a good conscience, under the guidance of a benign and merciful SAVIOUR! Such were my feelings, when I read Charlotte's and Ellen's Letters;—and, as I have nothing new to communicate, you must be contented with reflections . . . . . .

"Yesterday I drank tea with Dr. Jennings at Hampstead . . . . . Dr. Jennings treated me with some MS. Letters of the late Mr. Newton to old Bean, who succeeded him at Olney. They were in the first style of composition, for elegance both of language and sentiment. Jennings gave me this anecdote, to shew that the public are indebted to him for the publication of Chalmers's Sermons in the Tron Church:—'There was a physician at

Clifton, whose name I forget, but of whose Socinianism I heard much when I was there. He attended, professionally, a Dissenting Minister; and, as usual, took every opportunity of entering into controversy with him. He found a powerful antagonist; and acknowledged himself convinced on most points of debate between them, excepting on the depravity of human nature, which he could not admit as maintained by the orthodox. A young man who had attended Chalmers's church at Glasgow, and had written most of his sermons for his own edification, came to Clifton, and called on the Dissenting Minister, whom he knew. From him he learnt the subject of the discussions with his doctor. The young man gave him his notes of Chalmers's Sermons; and the Dissenter gave them to his doctor, with a remark, that he had exhausted all his own arguments, but that there were more in the notes which he offered him. The doctor read them: he declared himself convinced, and acknowledged his conviction of the truths of Christianity to those to whom he had before denied them.'—Jennings knew the young man; and was also intimate with Chalmers, to whom he communicated the above anecdote; and earnestly urged him to print his Sermons, which he took the earliest opportunity of doing.

"I must now conclude with my love to all.

"Your ever affectionate Father."

CHAPTER XXIII.

APOCRYPHAL CONTROVERSY IN THE BIBLE SOCIETY—CORRESPONDENCE WITH LORD AMHERST RELATIVE TO HIS SECOND SON IN INDIA.

THE severest and most perilous trial which the Bible Society had as yet experienced was now approaching. It was not originally foreseen, when the Institution complied with the urgent demands for the Holy Scriptures from the Continent of Europe, impoverished by protracted warfare, that its funds would be employed, in conformity to the practice of the Romish and Greek Churches, in distributing the Apocryphal intermingled with the Canonical Books. A course of proceeding, at first imperceptibly adopted, at length grew into a rule, as is avowed by Mr. Owen, in his History. But the difficulties in which it would involve the Society did not elude the discernment of that enlightened individual. His vigilance descried the approaching storm; and the gathering clouds darkened the closing scene of his brilliant though brief career.

When the subject of circulating the Apocryphal Writings attracted attention, many Members of the Society were struck with the obvious incompatibility of the practice with its fundamental Rule, prescribing the exclusive application of its funds to the distribution of the *word of God* without note or comment. Some were prepared to abandon it at any cost, even though it might involve the possible fearful alternative of renouncing the Society's connection with most of the Foreign Societies, and thus closing an opening door of increasing usefulness. Others did not admit that the circulation of the Apocryphal Books implied any infraction of the Society's Rule; and even contended, that the limitation of its funds to the distribution of the Authorised Version in the United Kingdom, enforced by another regulation, did not preclude its making use of the Versions authorised in the various countries to which its operations might be extended. Many, hesitating between the apparent error of the course pursued by the Society, and the painful consequences of retracing its steps, were perplexed by the arguments urged on either side of the question, and contributed by their indecision to postpone the period of its final settlement.

In 1822, the Committee of the Society adopted the following Resolution:—

RESOLUTION OF THE COMMITTEE OF THE BRITISH AND FOREIGN BIBLE SOCIETY RESPECTING THE APOCRYPHA, AUGUST 19, 1822.

"That when grants shall be made to any of the Bible Societies in connection with this Institution which are accustomed to circulate the Apocrypha, it be stated to such Societies, that the attention of the Committee having been called to the fundamental Rule of the Society, as limiting the application of its funds to the circulation of the Holy Scriptures, and it appearing that this view of the said Rule has been taken from the beginning by the great body of its Members, the Committee—anxious, on the one hand, to keep entire good faith with all the Members of the Society, and on the other to maintain unimpaired the friendly intercourse which it has had the happiness so long to hold with Bible Societies which circulate Books esteemed Apocryphal in this country—request of those Societies, that they will appropriate all future grants which they may receive from the British and Foreign Bible Society exclusively to the printing of the Books of the Old and New Testaments as generally received in this country: such Societies remaining at full liberty to apply their own funds in whatever way, as to the printing and circulation of the Apocrypha, as it may seem good to them."

This attempt to reconcile the opposite views of the contending parties tended only to supply fresh fuel to the now widely-spreading flame of controversy. On the one hand, many of the leading Members of the Society advocated the Apocryphal view of the question; whilst almost the whole weight of Scottish

Presbyterianism was thrown into the other scale. At the close of 1824, the important question was fairly brought to issue in the Committee. And Lord Teignmouth, with a view to the formation of an accurate judgment on the subject, applied to the Society's Foreign Secretary, Dr. Steinkopff, for information respecting the various modes of distributing the Uncanonical Books adopted by different Continental Churches.

"TO THE REV. DR. STEINKOPFF.

"MY DEAR FRIEND— "Worthing, Nov. 17, 1824.

"My health is improved since my residence at this place; where I have all necessary convenience for my comfort—and a mind, I hope, not insensible to them, or ungrateful for them. If men, in their passage through life, could only say to themselves cordially and sincerely, 'I am but a tenant at will, 'sent into the world, not to do my own pleasure, 'but that of my Lord and Master, for a few hours, 'days, or years, as may seem to Him good,' how little would they be concerned how or where they were placed. But the mind clings too much to the earth; and the mists arising from it cloud and obscure the rays of divine truth and consolation. It should be our daily prayer, that a merciful God would disperse these mists, and bring home more

and more to our hearts the light of the knowledge of the glory of God in the face of Jesus Christ.

"But I will now proceed to the purport of my Letter.—I have been thinking over the great question of the Apocrypha, which is to be brought before the consideration of the Committee in the course of next month; and I must trouble you for information respecting the following question:—Which of the Foreign Churches publish the Apocrypha; distinguishing those which append it to the Canonical Books, as is done in our Authorised Version, from those who, like the Roman Catholics, blend the Canonical and Apocryphal Books together?—I am not clear as to the practice of the Lutheran or Greek Churches. When I have made up what I have to say on the subject, I will send it to you and to your Brother Secretaries, if you please, for consultation and animadversion. My prayer to God is, that he would guide me.

"All here unite in kindest remembrance to you and Mrs. Steinkopff; and

"I am, My dear Friend,

"Your very sincere and affectionate."

The result of Lord Teignmouth's reflections on the information transmitted to him by Dr. Steinkopff was communicated by him to the Committee, in order to assist their deliberations, in the shape of

the following succinct comparative statement of the arguments on both sides of the question. It was transmitted on the 4th of December, 1824.

"The question respecting the Apocrypha may be generally stated thus: Can the Committee of the British and Foreign Bible Society grant pecuniary aid to Foreign Societies printing and publishing editions of the Holy Scriptures containing the Apocryphal Books?—That the question must be decided by a reference to the Regulations of the British and Foreign Bible Society, is evident. By those Regulations, the Society can circulate nothing but the Holy Scriptures without note or comment; and it follows, as an inference, that it cannot authorise the circulation of any thing but the Holy Scriptures, which term has always been understood as applicable only to those Books of the Old Testament which are held to be Canonical and Inspired. If these premises be admitted, the proposed question seems to be at once decided; but before this conclusion be adopted, it will be proper to consider if there be not some mode by which assistance may be granted to Foreign Societies publishing the Apocrypha, without violating the Regulations or compromising the principles of our Institution.

"This was the object proposed by the Resolution of the 9th of August 1822, requesting Foreign

Societies to 'appropriate all future grants which they 'may receive from the British and Foreign Bible 'Society exclusively to the printing of the Books of 'the Old and New Testaments; . . . such Societies 'remaining at full liberty to apply their own funds 'in whatever way, as to the printing and circulation 'of the Apocrypha, as it may seem good to them.' The restriction which it prescribed, although from motives of delicacy expressed in the form of a request, indicated the terms only on which the assistance of the British and Foreign Bible Society could be granted. It did not appear to the Committee that the observance of the restriction could be attended with any difficulty; at least, with respect to a great number of Bible Societies connected with the Lutheran and Calvinistic Churches in different kingdoms of Europe which publish the Apocryphal Books with the Canonical but separately from them; and distinguished them nearly as the Church of England does, which reads them 'for example and instruction of manners,' but yet doth not apply them to establish any doctrines. In Sweden, some years ago, an edition of the Swedish Bible was printed, at the suggestion of Dr. Paterson, without the Apocrypha; but so great was the dissatisfaction expressed by the inhabitants of Sweden, that the Bible Society of that country was obliged to print 10,000 copies of the Apocrypha. It did then, in effect, what the

Resolution of August 1822 subsequently points out. This Resolution seemed calculated to meet the exigencies of the case to which it was adapted;—to keep, on the one hand, entire good faith with all the Members of the British and Foreign Bible Society; and, on the other, to preserve unimpaired that friendly intercourse which it had so long and happily maintained with Foreign Societies, which had so materially contributed to preserve the great object of the Institution.

"This reasoning seems fair; but it has been deemed unsatisfactory by many, who, in opposition to it, contend, that, 'notwithstanding the restrictive 'application of money-grants by the British and 'Foreign Bible Society to the printing of the Holy 'Scriptures, and under the fullest assurance that 'they will be so exclusively applied, they do in effect 'contribute to the circulation of the Apocrypha.'— Nor is it enough to say, in reply, that this practice not only has not the sanction of the Committee, but is expressly discountenanced by them, as far as they can go, without actually dictating to Foreign Societies. The reasoning which would tolerate the publication of Bibles with the Apocryphal Books appended to them might be required to acquiesce in editions of the Holy Scriptures with annotations of a different nature. This argument may be said to be extreme; but it has been suggested by the

recollection of the perplexity in which the Committee was involved by the conduct of a German Bible Society, in publishing an edition of the Bible with an Address recommending the perusal of the Sacred Scriptures.

" If the preceding objections be deemed conclusive, the accommodating principle of 1822 must be renounced; and Foreign Societies in the habit of circulating copies of the Holy Scriptures must be told that they can have no assistance from the British and Foreign Bible Society, although this should lead to a diminution of that cordial connection which it has maintained with them, and eventually to the dissolution of that happy union of hearts, and co-operation in the great work of circulating the Holy Scriptures, which subsists amongst Christians of all countries and denominations; which forms the glory of the present times, and the effects of which we may cordially hope will extend through time and eternity. These consequences, however injurious to the success of our Institution, must be submitted to, if the conduct leading to them is prescribed by the Regulations of our Society. Again, on the other hand, if the accommodating principle of 1822 can be supported by those Regulations to the satisfaction of the Members of our Institution, the confirmation of it would obviate the consequences of the more rigorous determination.

"I have thus endeavoured to state the question fairly, and the principles by which alone it should be decided; without appealing to arguments founded on expediency, which can be no further admitted than as consistent with the laws of our Institution.

"There is another class of Churches to which I shall now advert—those by which editions of the Scriptures are published containing the Apocryphal Books interspersed with the Canonical Books; viz. the Roman-Catholic, Georgian, Armenian, and other Oriental Churches. By the former of these, the Canonical and Apocryphal Books are held to be of the same inspired authority, and are appealed to for the establishment of doctrines. This places the discussion, with respect to them, in a different aspect; for it would be difficult, if not impracticable, to make such a separation of pecuniary grants as recommended by the Resolution of 1822. I candidly confess, that I do not see how this objection can be fairly and substantially obviated whilst the Regulations under which we act are in force. The only mode which then occurs for assisting Societies connected with Churches of the above description is, to supply them with the New Testament and parts of the Old."

In accordance with the distinction between Societies distributing the Uncanonical separate from

the Canonical, and those which mixed them up together, as stated by the President, the Committee adopted, on the 20th of December, the following Resolution; which remained, during a year of continual debate, the Rule of the Society:—

"That no pecuniary grants be made by the Committee of this Society for the purpose of aiding the printing or publishing of any edition of the Bible in which the Apocrypha shall be mixed and interspersed with the Canonical Books of the Holy Scriptures; and that grants of money to Foreign Societies which are accustomed to publish Bibles containing the Apocrypha, but separate and distinct from the Canonical Books, be made under an express stipulation, and the assurance of the parties receiving the same, that such grants shall be exclusively applied to printing and publishing the Canonical Books only."

"TO THE REV. DR. STEINKOPFF.

"MY DEAR FRIEND— "Worthing, Dec. 21, 1824.

"I feel much indebted to you for taking the trouble to give me the result of your laborious discussion of four hours; and I rejoice at the conclusion adopted by the Committee, not because it agrees with my recommendation, but as tending to settle a point of great difficulty in a manner that could be justified. I began yesterday morning with prayer to GOD that He would guide the decision of

the Committee by His counsel: and having done this, although my thoughts frequently turned to Earl Street during the day, I felt a resignation, as to the event, which calmed all anxiety. None can, with justice, accuse the Committee of having decided an important and embarrassing question without the most mature deliberation and full and free discussion; and the Resolution furnishes a rule for our decision, on applications for assistance in circulating the Scriptures. My conscience goes with it. Indeed, I could not otherwise have proposed it.—I sincerely hope you will not suffer from your exertions and anxiety. What a blessing it is to have a God in whom we can repose, for consolation in trouble, and for advice in difficulties, as well as for grace to help in time of need!

"I feel a reluctance to be absent on so important an occasion, but I thought I might be more useful to you by my pen than by my presence; for, in truth, I feel that I have not health or qualifications for public debates. The Prince of this world is exerting his activity in opposing the effects of our Institution for destroying his empire, which must fall when the Bible is known, beloved, and understood. But if God be with us, who shall be against us? Let us trust in Him exclusively; and never assume to ourselves (what, I fear, we have some-

times done), but give to Him alone the glory of our success; for it is His, not ours.

. . . . . .

"I am, my Dear Friend,

"Your affectionate."

"THE REV. DR. STEINKOPFF TO LORD TEIGNMOUTH.

"MY LORD— "Savoy, Jan. 1, 1825.

"Will your Lordship allow me, on the first day of the year, to express my most unfeigned gratitude for every expression of kindness and sympathy which your Letters of the 20th of December contained. To be remembered by one whom I so highly respect and venerate, is, indeed, a cordial to my mind. But what a still higher privilege do all sincere followers of CHRIST enjoy, that they are remembered by Him who is the King of kings and Lord of lords; and who, in the midst of the numberless changes of this mortal life, is 'JESUS CHRIST, the same yesterday, to-day, and for ever'! To Him I entirely commit my life, my health, my soul. 'Let Him do what seemeth Him good.' If I live, may I live unto the LORD; or if I should die, may I die unto the LORD;—whether I live, therefore, or die, may I be the LORD's.

"I am not yet free from pains. Sometimes they return with great violence. My night's rest is

greatly disturbed; but I submit, pray, endure, hope; and I cannot sufficiently thank God for the inward peace of mind with which He is pleased to favour me in a most gracious manner, so that I can approach the Creator of Heaven and earth, and the Sovereign Ruler of the Universe, as my reconciled God. It is my earnest wish and prayer—in which I am joined by thousands of our British and Continental Fellow-Christians—that it may please God to spare your Lordship's valuable life, to your family, your friends, to our Society, and to the Church of Christ at large. May He favour you with bodily strength; and strengthen your heart with all the sweets of domestic life, and the endearments of Christian friendship—with peace of mind, with calm resignation in all the trials of life, with pleasing recollections of His past goodness, and with bright prospects of future glory. And how could I forget Lady Teignmouth, and all the members of your family? May the blessing of the Most High descend upon them; and may the benediction of so many thousands, who have been enriched with the word of life and salvation by your instrumentality, rest upon you, and upon your latest posterity! —Mrs. Steinkopff unites with me in every sentiment of respect and gratitude; with which

"I remain, My Lord,

"Your Lordship's very obedient humble Servant,

"C. F. A. Steinkopff.

FROM THE SAME TO THE SAME.

"January 5, 1825.

. . . . . .

"My whole soul prays for wisdom, patience, meekness, discretion, concord, and harmony among the Members of the Committee. Ah! how would our enemies triumph, if the demon of Discord should prevail! Forbid it, Good LORD! Often I weep and sigh in secret. But, blessed be His holy Name! I feel encouraged again. The promises of that very word which we disseminate greatly cheer my mind. 'My soul, wait thou only upon GOD! for my expectation is from Him.' In GOD is my expectation. 'In GOD is my salvation and my glory: the rock of my strength, and my refuge, is GOD. Trust in Him at all times, ye people. Pour out your heart before Him. GOD is a refuge for us.'

"I remain, with the most profound respect, &c.

"C. F. A. STEINKOPFF."

The following Correspondence between Lord Amherst, Governor-General of India, and Lord Teignmouth refers to the share borne by the second son of the latter in the destruction or dispersion of a band of Freebooters who had for some

time infested the district in the Upper Provinces placed under his jurisdiction, and its neighbourhood. Mr. Frederick Shore having, with his Police, pursued, during several weeks, detached parties of the gang, at length found them embodied; and, assisted by a small military force, defeated them, after a conflict in which their leader was slain. The Freebooters retreated into the Fort of Koonjuh, which was taken in the manner related by Lord Amherst.

Although some difference of opinion existed, when the transaction took place, as to the propriety of a Civil functionary engaging in Military service—and Mr. Shore did not altogether escape censure—Lord Amherst addressed a Letter to him, conveying, in the kindest and most complimentary terms, unqualified approbation of his conduct*.

LORD AMHERST TO LORD TEIGNMOUTH.

"MY LORD— "Barrackpoor, Oct. 25, 1824.

"I cannot deny myself the pleasure of acquainting your Lordship that your son has greatly distinguished

* That the emergency was one of no ordinary occurrence, may be inferred from Bishop Heber's allusion to the scene of the disturbance:—"A strange impression has lately prevailed in all these provinces—arising I cannot learn how—that the English were preparing to evacuate the country. The people, with whom Mr. Shore has had to deal, have pleaded this, to justify their rebellion, or at least to account for their temerity."—*Journal*, I. 441.

himself, in an attack which it was deemed advisable to make, in the early days of this month, on a strong body of Freebooters in the neighbourhood of Saharunpoor. The Judge and Magistrate of that zillah having applied to Captain Young, commanding the Sirmoor battalion, for military aid, Mr. Shore appears to have accompanied the party, with some of his mounted Sowars. The enemy was pursued to his stronghold; and no ladders being at hand, the only mode of entering the fort was breaching. At your son's suggestion, as Captain Young writes, a large tree was cut down and slung as a battering-ram; Mr. Shore himself, spite of the enemy's protruded spears, helping to man the foremost rope. After much exertion, the gate was sufficiently breached to admit of your son, Captain Young, and another officer, forcing their way in; and though the numbers of the enemy were considerably superior to their own, the discomfiture was complete. Captain Young records, that Mr. Shore slew with his own hand, in single combat, seven of his opponents; and received in the conflict two sabre-wounds in the breast; neither of which, I am happy to add, are of a nature to occasion the least uneasiness to his friends.

"I expect the happiest effects to arise from this gallant and well-conducted enterprise. A considerable spirit of insubordination has manifested itself

lately to the northward and westward of Delhi; encouraged, no doubt, by the idea that our troops are wanted in the Lower Provinces: but the check which has thus been given to the most formidable band of plunderers which has yet been collected will no doubt go far to put down any assemblage of a similar description which might be meditated elsewhere.

"I take this opportunity also of doing justice to the exertions which Mr. Shore is making for the improvement of the district committed to his charge. He enters with the greatest zeal and humanity into every scheme which can contribute to the well-being of the inhabitants of the Deyrah Doon, without losing sight of the interests of the Government which he serves.

"Mr. Charles Cornish, whose name your Lordship mentioned to me, belongs fortunately to a regiment of cavalry in which the promotion has been the most rapid of any in the Service. He holds the situation of Adjutant, and is, moreover, I conclude from his standing, in charge of a troop. I should not therefore have many staff situations to offer which it would be for his advantage to accept.

"I have the honour to be, My Lord,

"Your Lordship's very faithful
and obedient Servant,

"AMHERST."

"TO LORD AMHERST.

"MY LORD— "Portman Square, March 25, 1825.

"I should feel myself very deficient in gratitude, if I were to delay the communication of my cordial acknowledgments for your Lordship's most obliging Letter of the 25th of October last; in which you expatiate on the conduct of my son Frederick John Shore, in a service of much difficulty and danger, in terms expressive of your highest approbation of it.

"None but a father can appreciate the value of such a document; and indeed I find myself at a loss for language to convey my sense of your Lordship's kindness; knowing, as I do, how much of your time and attention must necessarily be devoted to the important affairs of the Government over which you preside.

"That my son Frederick would not be deficient in zeal for the interests of his employers I never doubted; but I am indebted to your Lordship for the gratification of learning that my expectations have not been disappointed; and that, in the general discharge of his official duties, he has conducted himself with the greatest energy and humanity, and with an equal regard to the well-being of the natives under his authority and to the interests of the Government which he serves. I may venture

to assert, from my knowledge of his principles, that your Lordship's approbation of his conduct will not fail to make him anxious to merit the continuance of it.

"I beg leave also to return my thanks to your Lordship for your notice of Mr. Charles Cornish. He is himself indeed sensible that his advancement has exceeded his expectations: and I have the satisfaction to believe that he deserves it.

"I have now only to add my sincerest wishes that your Lordship may enjoy the invaluable blessing of health, in a climate which I ever found unpropitious to mine; and that the prosperity of your Administration may correspond with the zeal which dictates its measures.

"I have the honour to be, My Lord,

"Your Lordship's most obliged
and sincere humble Servant."

"TO THE HON. F. J. SHORE.

"MY DEAR FREDERICK— "Hampstead, April 15, 1825.

. . . . . .

"I see, with more pleasure than I can express, your attention to improve the condition of the people under your superintendence: and if they are not sensible of it, which I trust is not the case, you have the satisfaction of knowing that you have

done your duty; and it is gratifying to me to observe, that your public-spirited conduct and exertions have not only merited, but have received the approbation of the Government.

. . . . . .

"I was particularly gratified with the notice taken of your conduct by Major-General Reynell, both in his public and private capacity. How much better would the public service be administered, if those in different departments were as liberal in their acknowledgments of the services of each other! You have established your character with the Bengal army; and your behaviour at Koonjuh will not be forgotten by them. My first impression, when I read the first account of your transactions there, was gratitude to Almighty God for having preserved you; and your last Letter has greatly increased the impression. To the intrepidity which you displayed, in your personal encounter, you are indebted for your safety: but who gave you this courage, and enabled you to act as you did at the moment when it was required to exert it, and in circumstances so foreign to all your habits, and in which you were, so to say, taken by surprise?—even that God who gave you your being! I do not mean to say there was any thing miraculous in your preservation: a man who trusts in Providence, and believes that not a sparrow falleth

to the ground without the will of his Heavenly Father, will be equally thankful for the dangers he escapes, and for the temptations from which he is saved, without arrogating to himself the claim of a special interposition in his favour. I have daily offered my thanksgivings to God for His merciful preservation of you, with my earnest prayer that He will fill you with an abiding sense of gratitude for this and all His other blessings.

. . . . . .

"Lucknow and Fyzabad were the extent of my journeyings when in India. At the former place I saw natives from the Sikh Country, Lahore, Cabul, and Cashmere; and when I was young in the service, I had communications with the natives of all classes at Moorshedabad, not only officially, but socially. The inhabitants of the Upper Provinces are of a very different character from those of Bengal. The difference appears as you enter into the Behar Province, and becomes more striking as you advance to the West and North; and I can conceive it still stronger at Burdwan. The Calcutta Papers mention symptoms of insubordination in some of the Upper Provinces, from our apparent want of success against the Burmese. I remember an anecdote told me by Mr. Evelyn, who had the temporary charge of the Rajeshahe, a Bengal zemindary yielding them an annual revenue of more than thirty lacs, that in

consequence of a prevailing report that Mr. Hastings (then Governor-General) had been cut off by the Rajah of Benares, the payment of the revenues had been suspended for about ten days: and, if my recollection does not fail me, a similar effect, though in a less degree, was produced, I think, in the Beerbhoom district. The inference is plain, that our power in India stands on *opinion*. Be that as it may, I saw enough of the Mahomedan rule, or rather *misrule*, to be perfectly satisfied that the British Administration had been, comparatively, a blessing to the natives of Hindostan: and I hope that the English will prove a blessing to them of still higher importance, by leading them to the knowledge of Divine Truth.

"I do not think that, during the last three months, I have written so much, as I have now to you. I thank God that my health is improving.—Do not try your own too far. I never knew experiments of this kind made in India, without destroying, or at least injuring, the constitution.

"That God may preserve and bless you, is the heartfelt wish of your ever affectionate Father."

"TO THE SAME.

"MY DEAR FREDERICK— "Portman Square, June 18, 1825.

"I now reply to your Letter No. 15 (544), begun on the 20th, and finished on the 24th of December last. It has given me both pain and pleasure; and indeed, through life, our joys and sorrows seldom come pure and unmixed. I should have felt more for your indisposition*, if Charles Cornish had not confirmed your expectations of recovery. . . . . With regard to your feelings under your indisposition, as I always gave you credit for sincerity,

* From the illness alluded to—a fever consequent on the insufficient care of the wounds he had received in the affair of Koonjuh—Mr. F. J. Shore's originally robust constitution never effectually recovered. His health was partly restored by his return to England on furlough; but on resuming his labours in the responsible situation of Chief Commissioner for the conquered and ceded provinces, it yielded to the combined impression of climate and of his indefatigable assiduity; and he died at Calcutta in May 1837, aged thirty-eight years, much regretted by the Members of the Service, by whom, as well as by the Directing Body at Home, his talents and services were appreciated. Shortly after his decease, his "Notes on Indian Affairs," in Two 8vo. Volumes, published in England, consisting of a series of articles which originally appeared in an Indian Newspaper, under the title of a "Friend to India," reached Calcutta.—During his last illness, Mr. Shore was attended by his excellent friend, the Rev. Henry Fisher, Senior Chaplain to the Presidency, who testified to his having rested the hope of salvation, which animated his dying hours, exclusively on the merits of his Redeemer.

I read the expression of them with great satisfaction. But remember, My dear Frederick—what you seem to be yourself aware of—that the religious impressions exacted by illness are often, too often indeed, dissipated by the return of convalescence; and that if we do not cultivate them when restored to health, we in some degree set at nought the merciful intentions of our Heavenly Father, in visiting us with His afflictive dispensations.

"I cannot say that I admire that animal courage which despises death; but I do admire, and it is my wish to obtain, that faith in CHRIST which alone enables us to triumph over the fear of dissolution, and in the agonies of death to exclaim, 'O Death, where is thy sting! O Grave, where is thy victory!' Such was the faith that supported the holy Martyrs, amidst tortures and flames; and taught them to regard death, not as an evil, but as an entrance into eternal happiness.—I have had a long, a very long indisposition; and it has been my constant prayer to GOD that He would sanctify it to me, and enable me to consider it as a merciful admonition to 'work out my salvation with fear and trembling.'

. . . . . .

"You seem to have conducted yourself with more regard to the interests of your employers than to your own; and it is no small satisfaction to me, and to those who love you, that you have merited

the approbation of the Government which you serve. Your reflections on the improvement of the country which you govern appear to me just; and your anxiety for it, and endeavour to promote it, will be a constant source of satisfaction to you. But although you may make the Doon a Paradise, I wish the Government would allow you to try your talents on a larger scale, and give you a larger salary.

. . . . . .

"There is a wide space between us. I wish it were less! But let us endeavour so to live in the faith of CHRIST and love of God, that we, through the mercies of GOD in CHRIST, our only hope, our all-sufficient Saviour, may meet there, where we may live in love for ever and ever.—All are well, and unite in love to you.

"That GOD may bless and preserve you, is the heartfelt wish of

"Your affectionate Father."

"TO THE BISHOP OF ZEALAND.

"London, July 11, 1825.

"MOST REVEREND AND DEAR SIR—

. . . . . .

"In reply to your inquiries respecting the burning of Hindoo Widows, it is with much regret I inform you that this execrable custom still

continues; and that it was even increased of late years, although measures have been adopted for the suppression of it. The immolation cannot take place without the full consent of the victim, and by the authority of the Magistrate of the district, which has on some occasions been withheld; and unwilling victims have been rescued from the flames.

"During many years the Natives have evinced an earnest desire for instruction; and numerous schools have been established in various parts, in which European Literature is taught: and there is ground for hope, that, in proportion as knowledge is disseminated, the barbarous usage of female immolation will gradually give way to enlightened principles. There are many European Missionaries in India; and although their success has not been equal to their zeal and exertions, they have not failed; and I look with anticipated delight to the gradual introduction of our Holy Faith amongst the Hindoos. A Native Brahmin, Ram Mohun Roy, has attacked, in various publications, the idolatry of his country; and has endeavoured to prove that the Hindoo Religion (if that be not a misnomer) is a system of pure Theism. I do not, however, believe that Ram Mohun Roy has any disposition to become a Christian: I rather consider him as ambitious to be the founder of a new sect. At all events, his

publications are calculated to undermine the Hindoo superstitions.

"I remain &c. &c.

"With the sincerest respect and esteem."

"TO THE HON. F. J. SHORE.

"MY DEAR FREDERICK— "Brighton, Oct. 5, 1825.

. . . . . .

"I admire the ingenuity of Mr. ———'s reasoning on the impropriety of attacking the Decoits, when sheltered in Koonjuh Fort by the owner of it, Bye Singh. To be sure, their delinquency would have been more apparent if you had quietly waited until they had executed their meditated attack on Saharunpoor, and remunerated Bye Singh for his protection, by giving him a proportion of the plunder, after a due and regular examination of evidence as to the fact. I am astonished at the perversion of Mr. ———'s judgment; and if it cannot be accounted for on the supposition you have stated, I cannot assist the explanation. However, you have a higher judgment in your favour—the decided approbation of Government; and I leave Mr. ——— to his own ingenious reflections. Did you ever hear the following anecdote, which I read, I think, in 'Ives's Voyage'?—he was surgeon in Admiral Watson's ship. When anchored off Budge-Budge

Fort, an order was issued by the Admiral, peremptorily forbidding any of the sailors to approach the fort, which was supposed to be strongly garrisoned. A sailor, however, in disobedience to the mandate, ventured to go near it, and entered the fort, which was completely evacuated. He hoisted a signal. The boats came and took possession of it. The sailor was summoned to the Admiral's presence, and questioned on his disobedience to orders, with an intimation that a flagellation would be the consequence of it. The fellow grumbled out, 'If I am to be flogged for this, I will never take another fort as long as I live!' I need scarcely say, that no punishment was inflicted. Mr. ——— might be amused at this anecdote, which, though not strictly in point, might, if he had heard it, have suggested a little caution in his strictures. If I had been Governor-General at the time, I should have done more than approve, by *rewarding* your spirited exertions; although, as a father, I should have scolded you for exposing yourself to such imminent danger —and, as a father, I hope you will not do it again; although you seem preparing for more rencounters, by your care to supply yourself with good swords. Your reasoning, as to your motives for exposing yourself, reminds me of a conversation which I once had with Archdeacon Owen, Chaplain-General. He was with the army on the Expedition to the Helder;

and marched with the troops when they were moving to action, sufficiently advanced to be within reach of the enemy's guns. He did not, however, take any share in the action; and to an observation which I made on his conduct, he said, 'The soldiers would have more respect for their Chaplain if they saw he was not afraid.'

"After all, My dear Frederick, though I approve of the motives which induced you to assist in the extermination of a murderous gang of banditti, as well as your firmness and intrepidity on the occasion, I cannot but lament the necessity which, in self-defence, compelled your putting to death seven of your fellow-creatures.

. . . . . .

"Your ever affectionate Father."

In a Letter to the same son, dated Oct. 5, Lord Teignmouth thus alludes to the Burmese War:—

"I believe I have told you that the Burmese War was not popular in this country; and when Lord Amherst is attacked, as he frequently is, in the Court of Proprietors, he seems to have few defenders. My own opinion respecting the Burmese War is this; that sooner or later, and probably at no distant period, we should have been compelled into a war with that nation; the Sovereign of which, to use an expression applied to the man who had that title

thirty years ago (whether the same as the present or not), is 'an ambitious dog.' This will not amount to a full defence of it, although it is an argument entitled to much consideration. Possibly the most prudent conduct would have been, to have left the petty aggression unnoticed; and to have been prepared to repel a second, if it should have been made, more effectually."

During the third part of a century—a period exceeding that assigned to an entire generation of the human race—Lord Teignmouth's family circle had been exempted, by the mercy of Divine Providence, from the visitation of Death. Successive and afflicting bereavements now warned him of his own approaching removal. His joy on the preservation of one of his sons was clouded over by the anxiety and sorrow occasioned by the illness and death of his third and youngest, produced by a pulmonary consequent upon a neglected liver complaint, originating in India, and increased whilst on duty with his regiment, the 4th Dragoon Guards, in Ireland. Previous to his departure for Nice, whither the physicians had sent him, his father thus addressed him:—

"TO THE HON. H. D. SHORE.

"MY DEAR HENRY— "October, 1825.

"You leave your native country, and the bosom of your family, with the affectionate wishes and sincere prayers of your parents and sisters for the re-establishment of your health. To the human means for promoting this most anxiously hoped-for result, every attention has been paid, and with every apparent success; but their efficacy depends solely on the blessing of God. Let us then cordially thank Him for what He has done, and daily and devoutly implore the continuance of His favour. By a merciful Providence, you have once already been snatched like a brand from the fire, contrary to all human expectation. How have you repaid it? Have you been as grateful as you ought to have been? He has again visited you with a severe indisposition: receive it as a dispensation of Love! Despise not His gracious warnings, lest a severer infliction should come upon you. Remember the alarming declaration of GOD—'When your fear cometh as a whirlwind; when distress and anguish come upon you; then shall they call on me, but I will not answer; they shall seek me early, but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord. They would none of my counsel; they despised all my

reproof; therefore shall they eat of their own way, and be filled with their own devices.'—Let me speak plainly to you, My dear Henry. Of my affection you have had unremitted proofs, during the whole course of your life. It is a father who now addresses you, in the spirit of parental and Christian love; who anxiously desires your temporal, but much more your spiritual welfare. Let him not plead in vain. Believe him, when he tells you, that universal experience has proved that there is no other solid ground of happiness in this world, or of hope of happiness in the next, than a religious life; that is, a life governed by the precepts, and animated by the promises of God in His revealed word. It is true, that many pass through their allotted existence, in the enjoyment of health and the good things of this world, with little apparent discomfort; and who say, in the language of atheism, 'Let us eat and drink, for to-morrow we die;' or, when they suffer from sickness and pain, troubles, vexations, and mortifications, plunge into dissipation, as a remedy against thought and feeling. But God is not to be mocked. He will not suffer his holy laws to be broken with impunity. As men sow, they shall reap; and the fruits of sin and disobedience are bitterness and woe, even in this world; and of endless misery in the next, if unrepented of. The description of such characters is awfully drawn by

the pen of Inspiration, in the 73d Psalm. Happy are they, and they only, who can address the Almighty in the words of the Psalmist! 'Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee! My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever.' Religion is not less true because it has led to enthusiasm, superstition, hypocrisy, and fanaticism. Man, fallen man, ever disposed to misuse and pervert the best gifts of God, ruins his health and strength by vicious excesses: he converts the food which his bountiful Maker has given him for sustenance, into poison; and sometimes devotes the intellectual powers with which he is endowed, to the injury of his fellow-creatures;—and thus must pervert Religion. But the Bible is still the word of God, and all the sophistry of infidelity cannot disprove its divine origin and authority. There may be difficulties in it, which we cannot solve—passages in it we cannot understand —sublimities beyond our comprehension; but objections on such grounds are trifling, and can be of no weight against demonstration. The proofs of the Inspiration of the Scriptures are positive, and have convinced the wisest and best and most enlightened of men; and the heart of every Christian, who truly believes the word of God, has an inward testimony of its truth, which no sophistry can

invalidate. With respect even to God himself, if a man refuse to believe His existence until he can solve the mysteries of His Providential dealings with mankind, he will remain an atheist. The reason why men do not believe in the Scriptures is this, that 'every one that doeth evil hateth the light, neither cometh to the light, because his deeds are reproved.' Our Saviour tells us, for our encouragement, 'If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.'

"To a rational being, no question can be more important than this—'What is to become of me, after I leave this world?' That man can never be deemed rational who does not bring it home to his heart. Hear the answer to it, in the words of Infallible Truth: 'The hour is coming, in the which all that are in their graves shall hear the voice of the Son of God, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.'—'What then must I do to be saved?' will be the question of every one who believes that awful declaration. 'Believe in the Lord Jesus Christ, and you shall be saved,' is the answer. Believe in Him as your Saviour and Redeemer; obey Him as your Lord and Master; and pray to God, through Him, as your Mediator and Inter-

cessor. Faith without obedience is an empty sound. We are saved from the punishment of our sins by the sole merits of CHRIST: and that faith which gives us the inestimable benefit of His propitiatory sacrifice must be proved by our *works;* for 'without *holiness* no man shall see the LORD.' *Repentance*, or the forsaking of sin and returning to GOD, although an indispensable proof as well as effect of true faith, cannot undo the sins which we have committed; and the blood of JESUS alone cleanseth us from our sins. Think, oh think, how detestable, in the sight of a pure and holy GOD, must be the nature of sin, which could only be expiated by the death of His Son! It is rebellion against His Majesty and Omnipotence: it is an offence against His holiness, and the basest ingratitude: and remember, that GOD is just as well as merciful. Miserable beyond all hope must be the state of that man who does not feel his want of a SAVIOUR; and go to JESUS, his only refuge from the wrath of GOD and eternal misery. These are the momentous truths of the Gospel of Salvation; and woe to me if I do not myself attend to them! 'lest, when I have preached to others, I myself should be a cast-away.' Read that Holy Book with earnest prayer to GOD that He will impress on your heart its awful denunciations against sin—its holy precepts and gracious promises: for without the illuminating and sanctifying influences

of the Holy Spirit, all our attempts to understand and believe the Gospel will be fruitless;—and, blessed be GOD! He has promised His HOLY SPIRIT to them that devoutly ask for it. This will be your comfort in the hour of death, and in the Day of Judgment. We are all sinners in the sight of GOD; and, as such, are deserving of punishment. Let us not leave the world at enmity with 'Him who is able to destroy both body and soul in hell.' It is my daily prayer to Him, 'Wash me throughly from mine iniquity, and cleanse me from my sin!' Create in me a clean heart, O GOD; and renew a right spirit within me!' And I daily offer it up in substance, if not in the same words, for you and all my children; and that He will make us meet for 'the inheritance of the saints in light.' Nothing unholy and impure can enter heaven; for Holy, holy, holy, is the Lord God of Hosts.

"My time in this world must be short. You may have a long race to run. The hand which now writes to you will soon be cold. Receive this as my dying testament; and GOD grant that what I write may never be obliterated from my heart or the hearts of my children; and that, in my dying hours, I may have the consolation of true Christian faith, and the comforting assurance that my children have benefitted by my instruction! Recall

your past life, and you will say, 'It is of the LORD's mercies that I am not consumed.' There is not a day in which I do not feel this truth; and I can find no words more expressive of my feelings than the pious gratitude of a repentant sinner in the 103d Psalm. Read it, and meditate upon it. The substance of true Religion—that of the Gospel—is included in two short sentences: 'Believe in the LORD JESUS CHRIST, and thou shalt be saved:' and, 'Without holiness no man shall see the LORD.' Let this never be forgotten.

"And now, My dear Henry, I commend you, with my prayers, to the protecting mercies of a gracious GOD. Redeem the time which you have lost; and pray to Him to grant you repentance unto life, and faith in His Son Jesus Christ. Take care of your health, and attend to the advice of your physicians. You can only expect to recover, under the blessing of GOD, by the strictest attention to diet, regimen, and all the cautions prescribed to you. One act of imprudence may undo days of convalescence. But whatever dependence you have on worldly means, remember that GOD alone can make them beneficial. Do all, then, in dependence on Him; and seek His face by daily prayer and thanksgiving. Remember, that you have a father, mother, brothers and sisters, most deeply interested in your bodily

and spiritual welfare, who daily pray for you; and may God, of His mercy, hear and accept our supplications for you!

"I am, My dear Henry,

"Your ever affectionate Father."

Lord Teignmouth's domestic anxiety was mingled with the vexation and sorrow with which he beheld the continuance of the Apocryphal Controversy now hastening to its crisis. The middle course adopted by the Committee, in their Resolution of 1824, had not afforded satisfaction to himself or to the great portion of the Subscribers. The reconsideration of the entire question became inevitable. And Lord Teignmouth was now prepared to point out, at once, the line of conduct which he deemed, on mature deliberation, essential to the consistency and integrity of the Society's proceedings. He thus communicates his opinion to Dr. Steinkopff:—

"TO THE REV. DR. STEINKOPFF.

"MY DEAR SIR— "Brighton, Oct. 29, 1825.

"Your Letter of the 25th has followed me to Brighton, to which place I returned on the evening of the 26th. I am sorry that I cannot attend the Special Committee on Monday next; but I send you

inclosed my opinion on the Apocryphal Question; which I have adopted, after many prayers that it should please God to enable the Committee, as well as myself, to decide in that way which is best calculated to promote His glory and the good of man. And having done this, I leave all consequences to His gracious determination.

"I am, my Dear Sir,

"Yours very sincerely."

"OPINION ON THE APOCRYPHAL QUESTION, OCT. 29, 1825.

"After the maturest consideration of the question relating to the Apocrypha, and after an attentive perusal of the various publications on this subject, I see no reason to induce me to depart from the opinion on it which I long since adopted—that the British and Foreign Bible Society cannot, consistently with the Laws and Regulations of its Institution, which declare 'its sole object shall be to encourage a wider circulation of the Holy Scriptures,' assist the publication of Bibles by Foreign Societies containing the Apocryphal Books. The decided opposition which has been so extensively manifested to a contrary practice affords the strongest presumption, that if a proposal had been made at the Meeting when the Society was instituted for assisting the circulation of Bibles containing the Apocrypha, in compliance with the usages or prejudices

of Foreign Churches, it would have been met by a decided negative.

"Under this view of the subject, I shall only briefly notice two arguments which have been adduced in support of an opinion differing from that which I have adopted:—1st, That the Apocrypha may be classed under the denomination of Scripture. But no arguments have been produced in favour of its divine inspiration; and until that can be established, it cannot be admitted as a part of the Holy Scriptures. 2dly, That the expression, 'Authorised Version,' in the Laws and Regulations of the Society, includes the Apocryphal Books.—*Version* can mean nothing more than *Translation:* and if there were any validity in the argument referred to, it would authorise the circulation of Bibles containing the Apocrypha in the languages of the United Kingdom; which has never yet been attempted; nor would it be tolerated.

"Whatever opinion may be adopted by the Special or General Committee, it appears to me absolutely necessary that the question should be finally and positively decided. We see and feel the embarrassing consequences of a vacillating conduct: and though it must in fairness be attributed to the influence of the most charitable and conscientious motives, I feel at the same time the fullest conviction that the glory of God and the salvation of men

will be best promoted by adopting the opinion which I have expressed; and that by an adherence to it we may more confidently expect the Divine Blessing on our proceedings, than by aiding the publication of the Holy Scriptures with the appendages of human compositions. With respect to individuals of the Reformed Churches on the Continent, I should hope that, on mature consideration and with proper explanations, they will agree to receive Bibles without the Apocrypha: for a refusal would, in fact, amount to this—'We will not have the word of GOD, because it has not the words of man annexed to it.'

"With respect to other Continental Churches which are taught to believe the Apocryphal Books of equal authority with those which are deemed Canonical and Inspired, and would therefore consider all copies of the Holy Scriptures incomplete without them, I cannot but most deeply lament the operation of a fatal prejudice, which would deprive them of the greatest of blessings. We must, however, act in conformity to the Laws and Regulations of our Society; and I do hope and pray, that GOD will be graciously pleased to subdue that prejudice; that, under His blessing, the British and Foreign Bible Society may be made the instrument of promoting this most desirable effect; and, that the word of GOD, pure and unmixed, will 'have free course and be glorified.'

"I conclude with stating my undoubting conviction, that nothing short of a Resolution, in the spirit, if not in the terms of the opinion which I have expressed, will save the Society from a fatal schism, involving an alarming defalcation of its funds, and an abridgment of its usefulness;—that the peace, harmony, and efficacy of our Institution can only be preserved and secured by adhering to the principles on which it began its operations. By an exclusive appropriation of the funds of the Society to the publication of the Inspired Codes, we cannot err. By attempting to go further, in the charitable hope of doing more extensive good, we may be led into irretrievable error, and inextricable confusion."

In conformity to the views stated by the President, the Committee adopted the following Resolution:—

"That the funds of the Society be applied to the printing and circulation of the Canonical Books of Scripture, to the exclusion of those Books, and Parts of Books, which are usually termed Apocryphal: and, that all copies printed, either entirely or in part, at the expense of the Society, and whether such copies consist of the whole or of any one or more of such Books, be invariably issued bound; no other Books whatever being bound with them. And further, that all money-grants to Societies or individuals be made only in conformity with the principle of this regulation."

"TO THE HON. C. J. SHORE.

"MY DEAR CHARLES— "Portman Square, Nov. 29, 1825.

. . . . . .

"My object in coming to town was, to attend the Committee of the Bible Society, convened for the special purpose of confirming a Resolution of a preceding Committee against assisting any Societies in circulating the Apocrypha. There was no debating; as all parties seemed to agree that the discussion of the question had already been carried on *usque ad satietatem:* but there were some strong protests made. The Resolution was, however, carried by a majority of at least five to one, and there could not be less than seventy present; and I think that the opinion of the country, as expressed in Letters, Remonstrances, and Resolutions, was nearly in the same proportion. Simeon, Farish, our Secretary Brandram, and others, were among the dissentients; as was poor Steinkopff, but with that Christian firmness which are his leading principles: and I felt for him; for he felt deeply the probable consequences of the Resolution:—and I love him in my heart. So the matter is settled, with my full concurrence; but not at rest, I fear. We had a choice of difficulties; and I trust we have taken that side which will best promote the glory of God and the salvation of man.

"I am," &c.

"TO THE HON. F. J. SHORE.

"MY DEAR FREDERICK— "Brighton, Jan. 26, 1826.

. . . . . .

"I now advert to the principal subject of your Letter, which I have read with more than usual interest. There is much weight in the reasons you assign for the difficulty of attempting the conversion of the Hindoos; and it will be a long time before there is any considerable number of real converts; that is, of those whose heads and hearts cordially assent to the doctrines of the Gospel:—and I fully agree with you, that the education of the natives is a preliminary step of great importance. Conversion and education may indeed go together; and may, I trust, be so united, as to operate insensibly, without alarming the prejudices of the natives. It is not merely, however, the ignorance of the natives which is a bar to conversion, but that which may indeed be the result of it—that passive indifference, and want of curiosity, which form so striking a feature in their character. However, it is our duty to use all available means to bring them to the knowledge of the Truth, in constant, humble, and exclusive dependence on Divine Assistance, without which all human means will be ineffectual. In what state were those Hindoos who are now denominated the Syrian Christians, when they forsook

their idols, and turned to JEHOVAH? Were they less ignorant than those of the present race? They were converted before Mahommed was born; and exist at present, to the number of 80,000 or 100,000; with many churches—I think about 80 or 100—in our times. We see both Hottentots and Esquimaux possessing the knowledge of the Truth, as I seriously and firmly believe. But they have been converted by the Moravians; whom I consider the models for Missionaries, as they blend with their Religious instructions that which teaches the comforts of civilized life. Many other instances might be produced of the efficacy of Divine Grace on the human heart. When Lord Cornwallis formed a system of Regulations, I foresaw, that, though they had no Moral or Religious bearing, they would tend materially to shake the prejudices of the natives. Many of them were in the teeth of their established customs, and were hard of digestion to the existing race; but the new generation would adopt them submissively; and prejudice shaken, is demolished in one instance, and prepares the way for its future demolition, which ought to be attempted silently and unostensibly. I could say a great deal on the subject; but I will not bore you with it; and only add, that I agree substantially in the justness of your remarks, which prove that you have reflected much on this important matter.

"I was much amused at your speech to a 'Free-thinker,' who was assailing you with arguments of infidelity; and I will give you an anecdote in the same style. I was present when a Mr. B——, in India, was amusing himself and annoying the company with his nonsensical profaneness. Owen, the late Chaplain-General, who died last year, worth more than 100,000*l.* (I speak positively as to the amount, on the authority of one who went to Doctors' Commons and procured a copy of his will), —sat silent, without making any observation, to the surprise of the company, apparently writing a memorandum with a pencil. Being asked what he was writing, he read it aloud with emphasis, and in a tone of admiration—'Mr. B. declares that he has 'read all the arguments in favour of the Christian 'Religion, and finds nothing in them,'—put the paper in his pocket, and retired. Perhaps there could not be a more effectual way of exposing the absurdity of the Free-thinker.

"I remember a similar criticism in one of the Monthly Reviews, which I read in India. After giving the title of the book, with the name of the author, who announced himself an atheist, the observation of the Reviewer was contained in these words: —'Be it known, that in the year of Our Lord 1788, J. B. professed himself an atheist.'—As your Uncle James would say, '*He could not recover that.*'

"In forming your opinions of the natives of India, do not draw general conclusions from local and partial instances, which is a common error with those who undertake to describe national character. I see the truth of this remark daily verified with respect to Ireland; and the reports of the state of that country, and of the feelings of the people, are, by their account, most contradictory. My communications with the natives of India were as general and extensive as those of most: with the military, indeed, I had little connection, but very extensive intercourse with all others; and, as you do, I made it my constant practice to talk with them of all classes, whether I met them officially or occasionally. I have resided at different times, and for a considerable period, at Calcutta, Dacca, Chittagong, Krishnaghur, Burdwan, Moorshedabad, Bhauglepoor, Patna, Lankipoor, Jaunpoor, Benares, and Oude; and after twenty years' residence and experience in India, I should have found it more difficult to delineate characters which I drew without hesitation after a two years' residence and experience. In that country, I was moreover very intimate with many learned Hindoos and Mussulmans; and in order to learn the details of business, when I was at Moorshedabad in 1771, 1772, and 1773, I took a small farm of about 1000 Rs. a-year. The Arabic maxim applies particularly, though not

literally, to the natives of India, اللہ سدیر ملویر
'Make it out if you can.'

. . . . . .

"I wrote this in my Library, where we have often sat together over the Bible. It is a satisfaction to me to feel that I endeavoured to impress the truths of our Holy Faith on the minds of my children; and I see, with the sincerest satisfaction, that they have not been obliterated from your mind, as I learn from your Letter to your Mother, which I read with uncommon gratification. May a good and gracious God implant these principles daily more and more in your hearts!

"I am tired;—and more so as my pen and paper are bad. With the loves of your mother and sisters, take, My dear Frederick, the blessings of

"Your affectionate Father."

"TO THE HON. CAROLINE D. SHORE.

"MY DEAR CAROLINE— "Portman Square, Feb. 16, 1826.

"Although it is more than probable that I shall not be able to finish this Letter to-day, from circumstances which it is unnecessary to detail, I cannot delay the expression of pleasure which your Letter of the 14th has given me. I have long observed your endeavours to cultivate and improve your religious feelings; and I have the happiness

to think that you have laboured with success;—and I have only to say, Go on as you have begun. To distrust ourselves is a most important step in Religion: it is calculated to make us watchful over our own hearts, and to be more ardent and persevering in our prayers to God for divine assistance, without which we can never advance. Scott somewhere observes, '*That* Religion promises best, which begins with the conscience, and creates a watchfulness over the heart and tongue.' And in his comments on the First Epistle of St. Peter, chap. i. verr. 17—21, he says, 'The Christian's best state of mind is a due proportion of humble fear and believing hope, and an equal distance from presumption and despondency. Without hope, a man is like a ship which hath no anchor; and without fear, he resembles one without ballast. The *fearless professor* is defenceless, and Satan takes him captive at his will; whilst he who desponds has no heart to avail himself of his advantages, and surrenders at discretion.' —The above extract is copied from my Memorandum Book, into which I transcribe passages which I find impressive in the course of my reading: and I recommend you to make for yourself a little book of the same kind, for the reception of Moral and Religious observations; which will impress them on your memory, enable you to refer to them when subjects relating to them are discussed, and to judge

of your religious improvement. You are, as you observe, in a situation less exposed to temptation than if you were in London, where company and amusements, or the expectation of them and preparation for them, distract the mind, and indispose it for serious reflections; and the danger is the greater, because the things which produce this effect are in themselves innocent. The following is the opinion of a deeply-pious and strong-minded woman; and though rather long, I cannot resist the temptation to copy it:—'I take Kempis to have been an honest, weak man, who had more zeal than knowledge, by his condemning all mirth and pleasure as sinful or useless, in opposition to so many direct and plain texts of Scripture. Would you judge of the lawfulness or unlawfulness of pleasure —of the innocency or malignity of actions?—take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things; in short, whatever increases the strength and authority of your body over your mind; that thing is sin to you, however innocent it may be in itself; and so on the contrary.' I think the advice is excellent, and well guarded; and an attention to it may enable you to resist the seduction of those temptations which you prudently apprehend when you return to London. You cannot have a more

satisfactory proof of advance in spirituality, than an increased earnestness and devotion in prayer. Happy is he who can find prayer a delight and a privilege! Leighton briefly observes: 'He who knows to pray, may be pressed, but cannot be overwhelmed.'

. . . . . .

"I am your ever affectionate Father."

"TO THE HON. H. D. SHORE.

"MY DEAR HENRY— "Portman Square, Feb. 27, 1826.

"My prayers are daily offered up for you; and it is my consolation that you are in the hands of a gracious GOD, of whose mercies you are sensible. Let your trust and confidence be in Him, and He will never desert you. It has not been in your power to attend Divine Service in the Church at Nice; but Robert Melville would, I am sure, administer the Sacrament to you at your apartments;—and why should it be neglected? It is an Ordinance of our SAVIOUR, and we cannot neglect it with impunity. You will feel the comfort of it, if you receive the symbols of our Blessed SAVIOUR'S body and blood with repentance and faith. We do not approach Him because we are worthy, but because we are unworthy;—not that we are righteous, but as unrighteous. And all that is required

of us, is the sense of our sinfulness, with repentance and faith. Think of this, My dear Henry: whether your life be long or short, the participation of the Holy Communion will ever be a comfort to you. If we are not fit to receive it, we are not fit to die. That God may bless you, support and comfort you, and restore you to health, is the daily prayer of your ever affectionate Father.

REV. DR. STEINKOPFF TO LORD TEIGNMOUTH.

"Tottenham Green, at Mr. Luke Howard's, Feb. 27, 1826.

"MY LORD—

"I am truly concerned to have it to state to your Lordship, that I am at present prevented, by a severe attack of illness, from *active* service in the Bible Society. The symptoms of a pressure upon my head and neck are, thank God! considerably removed by the application of leeches; but a slow nervous fever still remains. This illness has led me to much self-reflection and self-examination. When I think of God's goodness to the Society as well as to myself, I am overwhelmed with gratitude and praise; but when I think of my poor returns, and of the many and great imperfections attached to the best of my services, I am deeply humbled. Yet I enjoy inexpressible satisfaction in the consideration that it has pleased God, of His

infinite goodness and mercy, to employ me, as a feeble though willing instrument, under your Lordship's auspices and direction, in the service of a Society which has proved, still proves—and will, I trust, long continue to prove—a blessing to Great Britain, to Europe, and to the world at large. At present, all its defects are pointed out with unsparing severity—all the imperfections of its Agents and instruments are held forth; but I fear less from censure than from flattery. Let our faults be known and corrected; but let not the good be lost sight of. In my present state of weakness and debility, I am powerfully struck by that beautiful declaration of the Baptist: 'He must increase, but I must decrease.' As for our Society, it may please the Great Husbandman to purge the branches; not with a view to destroy, but that they may bring forth more fruit. Indeed, I trust that our Institution will resemble the British oak. A violent storm may blow off many of its leaves, and tear off even some of its branches, while the stem itself remains firm and sound. As for me, I am in the hands of God. Should it please Him to spare my life and restore my health, I wish to consecrate it more than ever to His blessed service; but should it please Him to remove me from this world of sin and sorrow, may I be enabled, by His all-sufficient grace and mercy, to die in peace with my God and with

all men, and to enjoy a hope full of immortality. CHRIST is my only refuge, and my whole salvation. On Him, the Rock of Ages, I firmly take my stand. His blood cleanses. His SPIRIT comforts and sanctifies. Ah! in the hurry and bustle of public life, many things pass unobserved, which in a time of retirement and illness are seen in a far more grave and serious light;—even the least of sin then appears. I cannot thank GOD sufficiently for the tranquillity and peace of mind which He grants me to enjoy. The present difficulties of the Bible Society have often weighed down body and mind. But I have lately been taught to cast, in this respect, all my cares on Him who careth for me.—I bless GOD for the improvement of your Lordship's health. May it continue and increase!

"With the most unfeigned respect to Lady Teignmouth and the Misses Shore,

"I am, My Lord,

"Your Lordship's most respectfully, &c. &c.

"C. F. A. STEINKOPFF."

"TO THE REV. DR. STEINKOPFF.

"MY DEAR FRIEND— "Portman Square, Feb. 28, 1826.

"I received your Letter last night by a late post; and did not read it till this morning, when I sincerely regretted how much I had lost by my

deferring the perusal of that which would have furnished me with much seasonable and comfortable meditation when I reposed my head on my pillow. Yes, I do agree with you, most sincerely, that the painful visitations of God are real blessings, and necessary to remind us continually of our dependence upon Him; which loses its impression on our minds amidst the hurry and bustle of human life, although it never can be extinguished in those who really love and fear Him. Lady Teignmouth and I cordially sympathize with you in your sufferings; although, in reading the effusions of your heart, it would, perhaps, be more Christian-like to say that I am sure you feel that it is a blessed affliction. It is when the Hand of God is heavy upon us, either in the ordinary or extraordinary course of His Providence, that we feel how poor and weak we are—how unprofitable—how undeserving of His daily mercies. It is then we are more and more sensible of our need of a Saviour, of the mercies of Redeeming Love, and of grace to cherish these sentiments in our hearts;—and miserable indeed must that man be who is not so affected! Lady Teignmouth, as well as myself, was delighted with your Letter; and she exclaimed, 'There! there is Dr. Steinkopff!'

"With respect to our Society, I trust that a good and gracious God will not suffer an Institution which He suggested to crumble into ruins. I have

even thought, and I must myself plead guilty to the charge, that our exultation at its wonderful success was tinctured too much with a worldly spirit, and that we have taken credit to ourselves for that success which should have been exclusively attributed to Him. Let us, then, be humbled under a deep sense of this infirmity; and consider the storm, which has apparently damaged the noble fabric which He has erected and supported, as an admonition to work in future in humble and exclusive dependence on His favour, and with fervent prayers to Him for heavenly wisdom to guide our councils and determinations. In these sentiments let us encourage each other to active exertion; and if our efforts should fail of producing what we wish and pray for, we shall at least have the satisfaction of knowing that we have not neglected our duty. For the good which our Society has been the means of effecting, let us be devoutly grateful; and whilst we depend on Him alone for the continuance of His favour and protection, we need not, we cannot despair. It is my wish and prayer to devote the powers of my future life to Him; and whilst He gives me health, I trust He will give me grace to employ it in attempts to promote His glory and the good of my fellow-creatures. . . . . .

"Most cordially do I agree with you, that we have more to dread from flattery than from censure;

but I wish that the friends who bestow their censures upon us would consider the following admonition:—'If it be the Cause of God which we handle in our Meetings, then let us handle it like the Prophets of God—with quietness and moderation; and not in the violence of passion, as if we were *possessed*, rather than inspired.' I am tired with writing this long scrawl, but your Letter has elicited it.

. . . . . .

"I am, my dear Friend,

"Yours affectionately."

"TO THE HON. H. D. SHORE.

"MY DEAR HENRY— "Portman Square,

. . . . . "April 17, 1826.

"We feel it hard to say, when those we love are concerned, 'Thy Will, O God, be done!' But we must say it; and when the mind feels it, there is both consolation and hope in the sentiment. But though I—we *all* (I should say) deeply lament sufferings which we cannot remedy or alleviate, but by our sympathy, I cannot express the gratitude which I feel to a good and gracious God for His merciful dealing with your soul. How many instances do we daily see of sinners cut off in the full career of iniquity, without being allowed time for

repentance; suddenly summoned before the Judgment-seat of an offended God, to hear their eternal doom; whilst you have been mercifully spared, and, by the grace of God, have been gradually brought to a sense of your errors, to repentance, and faith in your Saviour. Yes, My dear Henry, the word of God assures us, that though our sins be as scarlet, they shall be white as snow—that Jesus Christ came into the world to save sinners—that the blood of Jesus Christ cleanseth from all sin—and that He will in no wise cast out those that come to Him in repentance and faith. If there ever was a man who for years together lived in an uninterrupted course of presumptuous sin, it was the Rev. John Newton. He says of himself, during a tedious voyage to the coast of Africa, 'I had no 'business to occupy my thoughts, but sometimes 'amused myself with Mathematics: excepting this, 'my whole life, when awake, was a course of horrid 'impiety and profaneness,' &c. &c. Yet he was preserved—I had almost said, miraculously preserved—from dangers which threatened his existence, and, by the grace of God, became a most distinguished Minister of our Church, and lived and died in the faith and hope of the Gospel—respected, honoured, and beloved by all who knew him—blessed, and a blessing to others.

"Amongst other numerous passages in the New

Testament which have particularly struck me, are the 16th and the 21st verses of the Fifth Chapter of St. Luke. When I read them, I seem to see our Saviour before me—to admire the kindness, the benevolence, the compassion of his countenance; and to hear the gracious words which flow from the lips of mercy, and of loving-kindness to men. A second is in the Twentieth Chapter of the Acts, beginning at the 17th verse, as furnishing one amongst a thousand internal instances of the truth of our holy Religion. Only read it with reference to the history of St. Paul's life, and to his miraculous conversion; and it carries with it a conviction of the truth of Christianity, and of the account of St. Paul, which forces itself on the heart, and opens it to receive the precepts, promises, and consolations of the Gospel. You cannot conceive, My dear Henry, the delight which fills me, from the encouragement which your Letters give me to write to you in this strain; and I know, moreover, that the state of your mind, affected as it now is, must be favourable to your recovery. God, however, will deal with you as He thinks best. He has shewn His love to you; and will continue it, I trust. I little expected at this time last year to be alive at this time. He may have preserved me both from His mercy to me and to you. Let us then both unite in gratitude to Him through Jesus Christ.

You have the love and prayers of us all; and may His blessing attend you and Charles!

"Your affectionate Father."

"TO THE HON. C. J. SHORE.

"MY DEAR CHARLES— "Portman Square, April 25, 1826.

"Our poor dear Henry does not, I fear, make that advance towards his recovery which we all so anxiously expected, and which we daily pray for. GOD in His mercy will dispose of him as He thinks best; but I shall never cease to hope and pray for him: and I am by no means inclined to despair, after the instances which I have known of recoveries from a state of disease far beyond what his has been. But I do see, with a delight I cannot express, that GOD has begun a work of grace in his soul, which is daily advancing; and if it should please Him to deprive us of him, he will be in a state of happiness, pitying those who are still left to struggle with their own corruptions and the seductions of a world of sin. I now see that the seed sown is producing a crop which will vegetate and blossom to all eternity, if he should be now called upon to enter that state. Never did I feel my affection towards him so strong as at present; and I cannot think of the parable of the Prodigal Son, and the father's exclamation—'This thy brother was

dead, and is alive again ; and was lost, and is found' —without a falling tear : and I still hope that I may be able to say so literally as well as spiritually, and that we shall once more see our dear Henry in Portman Square, restored in body and renewed in mind. I will endeavour to find out some mode of conveying to him 'Baxter's Saints' Rest'; but the Testament and the Psalms are worth all the Baxters and Fenelons, beautiful as they are. Happy is the man who can say with the Psalmist, 'Whom have I in heaven but Thee, and there is none upon earth that I desire beside Thee! My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever.' 'As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness.' 'Thou wilt shew me the path of life: in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore.'— Man's extremity is God's opportunity.— These words are a constant source of hope. All our loves to dear Henry.

"Now, as to myself, I feel my want of all the support of a trust in God at this moment. Last week (Friday) I sat in the Chair of the Committee-room five hours and three-quarters, to receive, hear, and discuss the Report of the Deputation sent to Scotland; and have been completely jaded ever since.

"This Apocryphal Question is a maze of difficulties; and it is impossible, I fear, to adopt any Resolutions which will compose them. On the 3d of next month, perhaps on the very day on which you receive this, our General Meeting will take place.—Who is to preside at it? Who to speak?—Even the terms of the Report unsettled;—and my head is unequal '*agitatos componere fluctus.*' My voice would not be heard by a quarter of the room, if I were to go to Freemasons' Hall. However, I must settle my mind, by prayer and submission to God. I must trust to His wisdom to guide and direct me; and leave the event to Him, indifferent to human censure or applause, both of which would now be lost upon me. Such occurrences as have lately happened in our Society contribute to make me hang loosely on the world. My wish and prayer are, that, whilst I am in it, I may devote the remainder of my life to the service of God. To Him I commend you and our dear Henry.

"Your ever affectionate Father."

TO THE SAME.

"MY DEAR CHARLES— "Portman Square, May 5, 1826.

. . . . . .

"The Anniversary Meeting of our Bible Society took place, as usual, on the 3d of the month, and

passed off most delightfully. Sir Robert Inglis, Sir Thomas Acland, *cum cæteris sed non multis*, would *not* appear. Much apprehension was entertained that our harmony would be invaded and disturbed; and though I really was not in a state to attend or to speak, from an oppression of the chest, I went, and took the Chair for two hours and a half; and then retired, being succeeded by that good-natured man, Lord Gambier, who kindly undertook to relieve me. Lord Bexley, whom I had pre-engaged, had a summons to a Privy Council, at which His Majesty was present, and could not attend. Lord Harrowby, and the Bishops of Lichfield and Salisbury, were present: and the Meeting, in point of rank, was most respectable. The debates with the Committee continued until Monday the 1st. The Resolutions respecting the Apocrypha* were introduced

* The Resolutions adopted were the following; and they continue the Rule of the Society:—

"1. That the fundamental Law of the Society, which limits its operations to the circulation of the Holy Scriptures, be fully and distinctly recognised as excluding the circulation of the Apocrypha.

"2. That, in conformity to the preceding Resolution, no pecuniary aid can be granted to any Society circulating the Apocrypha; nor, except for the purpose of being applied in conformity to the said Resolution, to any individual whatever.

"3. That in all cases in which grants, whether gratuitous or otherwise, of the Holy Scriptures, either in whole or in part, shall be made to any Society, the books be issued bound, and on the express

in the very beginning of the Report, as bearing more particularly on the Foreign Societies. They were received with acclamations; and if any disapprovers were present, they were silent:—so that now, I hope, the question is at rest. I need not say that they were most anti-apocryphal. The time for objection was, when the Resolution for printing the Report was moved by the Bishop of Lichfield and Coventry; but the Resolution was declared unanimous. I waited only for the next motion, that of thanks to Lord Teignmouth; who having said, 'I thank you, Gentlemen' &c., retired.

"I had a dinner-party, as usual—Lords Barham and Gambier; and the Representative of the French Bible Society, Le Baron Pellet de la Lozère, who will be glad to see you, should you go to Paris.

. . . . . .

"Your affectionate Father."

express condition that they shall be distributed without alteration or addition."

A Fourth Regulation, supplying additional efficacy to the preceding, was adopted at the following Anniversary:—

"4. That all grants of the Scriptures to Societies which circulate the Apocrypha be made under the express condition, that they be sold or distributed without alteration or addition, and that the proceeds of the sales of any such copies of the Scriptures be held at the disposal of the British and Foreign Bible Society." (See Appendix I.)

CHAPTER XXIV.

DEATH OF LORD TEIGNMOUTH'S YOUNGEST SON — APOCRYPHAL CONTROVERSY: CONCLUDED IN ENGLAND: ITS PROGRESS IN SCOTLAND, TERMINATING IN THE SECESSION OF THE SCOTTISH AUXILIARIES FROM THE PARENT INSTITUTION.

Lord Teignmouth, shortly after the Meeting of the Bible Society, received the intelligence, which his fears had latterly presaged, of his son's death; which took place at a hamlet between Aix and Avignon, on the 29th of April. The circumstances of Captain Shore's funeral afford striking evidence of the respect which, in a land of strangers, Lord Teignmouth's connection with the Bible Society secured to his name and to his family; and of the happy influence of that Institution, in binding together, by the ties of kindly and sympathetic feeling, people long opposed to each other by national differences.

The little inn of Pont Royal, where he died, was kept by a Protestant family. And in its neighbourhood, on the left bank of the river Durance, was a colony of the same faith, descendants of the Albigenses. Application having been made to the Pastor

of Lourmarin, one of their towns, for permission to inter the remains of the deceased in its cemetery, the Municipal Authorities, and the Members of the Bible Society of the place, expressed their wish to avail themselves of the opportunity of testifying publicly their respect to the memory of one nearly related (as they understood from the Pastor, who had resided for some time in England) to the President of the British and Foreign Bible Society;—whilst the military, hearing that he had borne a commission in the British Service, were anxious to bestow appropriate honours on their brother in arms.

As the funeral approached Lourmarin, it was met by a considerable body of townsmen, including the Mayor, the Pastor, and the Members of the Bible Society. At eleven o'clock on the first Wednesday of May, the day allotted to the Anniversary Meeting of the Society—at the very instant, as it proved, at which Lord Teignmouth appeared in his accustomed place, amidst the acclamations of the Members, and the important Resolutions, already noticed, were propounded—by a coincidence wholly unforeseen, the coffin containing his son's remains was received by the appointed bearers at the gate of Lourmarin. Military honours, though declined, were not withheld. The pall was borne by Officers of the French army: and, as the procession passed

through the streets, which were densely crowded—as a holiday had been granted to the people of the neighbourhood, whether Protestants or Roman Catholics—its progress was indicated by volleys from the carbines of the gendarmerie, and the same martial tribute was bestowed at the grave. The Pastor, who had performed the Funeral Service, preached an impressive sermon; in which he not only dwelt on the mournful event which had assembled the concourse he beheld, but took a rapid survey of the operations of the Society, with which the name and family of the deceased were, in the minds of many whom he was addressing, inseparably associated.

It may be inferred, from the Letters preceding this narrative, that Lord Teignmouth and his family, in their present affliction, "sorrowed not without hope." During some weeks previous to his death, and indeed from the period of his receiving the Sacrament in compliance with his father's recommendation, preceded as it had been by earnest and anxious meditation and prayer, Captain Shore's mind had been wholly freed from the sceptical suggestions which had harassed it during the earlier part of his illness; and exhibited, in entire dependence on his Saviour's merits, uninterrupted serenity, and joyful anticipation of his approaching change. Lord Teignmouth, lest

parental partiality might influence his belief of his son's everlasting welfare, referred the correspondence relating to his illness to the Rev. Rowland Hill, requesting his unbiassed opinion upon it; and enjoyed the looked-for satisfaction of receiving from the experienced judgment of his venerable friend full confirmation of his own hope.

THE REV. MONS. PORTIER TO LORD TEIGNMOUTH.

"Lourmarin par Cadenet Vaucluse,
"MY LORD— June 3, 1826.

"I have the honour of transmitting to your Lordship, enclosed in this packet, in my own name and that of the Members of my Consistory, an Address, containing the true feelings of our hearts; preceded by a circumstantial account of the burial of your beloved son, whom GOD pleased to take to himself, and to crown with everlasting glory—as we may firmly hope, since he died in calling on his GOD through the merits of his SAVIOUR. May these writings contribute, in some degree, to comfort the afflicted heart of your Lordship, in proving, though unknown to you, how much we are concerned in all that can touch you! But in fact, My Lord, how could it be otherwise? We are all Members of a small Bible Society. Some of us have read the History of the British and Foreign Bible Society, by the Rev. and good Mr. Owen. Your Lordship

is well known to us. We all know what good has been done by your influence to Religion in the East Indies; and what generous and truly pious endeavours you have done, and are still doing, for the promotion of the Sacred Scriptures through the world.—May that merciful and gracious GOD, who raised you up, My Lord, to be a powerful promoter of His sacred cause among men, grant your Lordship a long life, accompanied with all the earthly and heavenly blessings of His grace!

"I have received, My Lord, the Letter by which it pleased your Lordship to honour me. I am highly gratified by all the obliging things you are so kind as to tell me; and much gratified for the good wishes your Lordship expresses for my earthly and spiritual welfare. I feel myself the continual need of that divine grace, to enable me to be a faithful and useful Minister in the LORD'S vineyard.

"I have the honour to be, My Lord, with the greatest respect,

"Your Lordship's most humble
and obedient Servant,
"PORTIER."

Among the Letters of condolence addressed to Lord Teignmouth, on his son's death, is the following, from his excellent friend Archdeacon Hoare.

THE VEN. ARCHDEACON HOARE TO LORD TEIGNMOUTH.

"MY DEAR LORD— "Godstone, May 26, 1826.

"I should not have excused myself from having sooner addressed your Lordship in the language of affectionate sympathy, which I am sure you will entirely admit, but that I knew Mrs. C. Hoare had taken the earliest opportunity for expressing all we felt in common to other branches of your Lordship's family. Now, willingly I use the first quiet moment in my power for confirming those expressions in my own person, and assuring you that the deep interest we must ever have taken in the late breach in your family is heightened by a sense of gratitude, ever present with us, for your feeling and that of your family towards us under similar circumstances.

"Indeed, I believe I must say that it has pleased God, in infinite wisdom, and mercy as great, to take from us both our *darling;* that which, if spared, and more particularly if continued in those delightful dispositions which marked their close, might have become an *idol.* Can more need be said to evince His most gracious designs? or could a message from Heaven have more distinctly pronounced to us, 'Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength'? We *have* affections of

the strongest and most ardent nature: they must be placed somewhere. When placed on the *creature*, how often are they bitterly disappointed, and grievously wounded. What is the conclusion, but that they are due to the Creator alone; and, when placed upon *Himself*, will then alone meet with no disappointment? May this peaceable fruit be derived from the present grievous affliction, to every member of your Lordship's family! Most thankfully we hear the testimonies to the preparedness of your dear—your not *lost* son—for the great change. *Non vitam liquit, sed mortalitatem.* You have, I trust, in the best sense of the word, a *living* son. May our two dear Henrys—mine, indeed, but in infant garb—add to that joy and crown of rejoicing at the Great Day, which it is our privilege to hope, through the merits of a Redeemer, to wear, or rather to cast before His throne, saying, 'Thou art worthy, O Lord!' in a world where we shall cease to weep!

"Believe me, My dear Lord, with every sentiment of respect and kindness to Lady Teignmouth, and affectionate remembrances to your whole family,

"Very affectionately and faithfully yours,

"C. J. Hoare."

"TO THE HON. LADY HILL.

"MY DEAR ANNA— "Portman Square, June 23, 1826.

"You and your babes have been in my eyes ever since you left us, and I feel how much I miss their actual appearance. I did not think I should feel their absence so much, when they were with me; but we never value our comforts and blessings till we are deprived of them; and I now speak the sentiments of the whole house:—and our whole anxiety now is, to know that you all reached Edstaston without accident, and are all well. I can say, with great truth, not only that your children gave us no trouble, but that they were a delight to us all; and, with a little care and firmness, you may make them any thing and every thing you wish them to be. But never forget, for a moment, that they are GOD's gifts to you; and whilst you are delighted with their smiles and playful tricks, lift up your heart to GOD in thankfulness for them. He expects our thanksgivings for all his blessings to us; and sometimes reminds us of our duty, if we are forgetful of it, by depriving us of the comforts for which we are not sufficiently grateful. Compare your situation with that of Mrs.———. Your children have health and spirits, the possession of all their faculties, and promise to be a comfort to their parents and to themselves. Remember, I say,

to whom you are indebted for these precious blessings. . . . . I have been to-day about our lost Henry's affairs; and little did I think, two years ago, that I should have to lament over him. But why do I say *lament?* Let me rather bless God that he has been taken from a world in which, if he had enjoyed health, he would have been exposed to perpetual trials, disappointments, and mortifications. God mercifully prepared him for his change, and I trust and believe that he is now happy.—I am tired; and can only add our love to Noel and your babes. Why I write, I know not: it is only to give vent to my feelings: and as they originate in affection, they will not be unwelcome to you.—A line from you will be a comfort to us all. Write cheerfully, and believe me

"Your ever affectionate Father."

"TO THE HON. F. J. SHORE.

"Portman Square, Sept. 20, 1826.

. . . . . .

"You will also receive our last Bible Society Report. Our poor Society has been shaken to the foundation; but it will still, I trust, survive the attacks which have been made upon it. If you were to give credit to the virulence of some of our enemies, you would say that your father, and the

Committee who manage its affairs, were Deists, Socinians, or any thing but Christians or honest men. I do not feel myself personally aggrieved, and can hear and read the intemperate abuse unmoved; but I do feel for the cause of one of the noblest Institutions that the world ever produced; and regret that I cannot do now what ten or twelve years ago I could have successfully performed—vindicate our Society. I fear that success had too much elevated us, and that we took to ourselves that glory which should have been ascribed to God alone. Let us be more humble, and more constantly dependent on Him. Paul may plant, and Apollos water, but it is God alone that gives the increase. My daily prayer to Him is, that His word may have free course and be glorified; and that the Redeemer's kingdom may be extended, and all mankind come to the knowledge of the truth as it is in Jesus.

"I must now conclude for the night, with thanksgiving to God for the mercies of the day, and with humble prayer to Him for his protection of me and mine during the night.—I think this is my first effort of writing by candle-light for many months.

. . . . . .

"I am," &c. &c.

Ætat. 74 y. 11 mo. 14 days.

"TO THE REV. DR. STEINKOPFF.

"MY DEAR FRIEND— "Portman Square, Sept. 22, 1826.

. . . . . .

"What shall I say of our Bible Society? If credit is to be given to our enemies, the Committee and myself are little better than Socinians and Deists, squanderers of the funds entrusted to our charge, and undeserving the public confidence. I feel for the cause of our noble Institution in consequence of these accusations: for myself, I can say, personally, that I am not irritated by them, and that the utmost I ever feel is a little temporary vexation. We are preparing, for the satisfaction and information of our friends, some of whom have been staggered by the virulence of the accusations against us, a statement of facts; and I have no fears that it will not produce a favourable impression. Yes, I do feel a confidence that the gracious GOD, who first inspired, and has protected and enlarged our noble Institution, will not suffer it to be overwhelmed and destroyed; and that, with prayers for His support, and a humble and constant reliance on Him alone, and with a single eye to His glory, we shall be permitted to continue our exertions for making known His way upon earth, and His salvation to the ends of the world. My daily prayer to Him is for wisdom to direct us. Hitherto we may, perhaps,

have depended too much upon ourselves, and have taken to ourselves that glory which is due to Him alone. We are mercifully humbled and punished. Let us feel this; and then we may hope to see the Bible Society rise triumphant, through the divine support, and prove a constant blessing to the world.

. . . . . .

"I am, My dear Friend,

"Your ever affectionate."

"TO THE SAME.

"MY DEAR FRIEND— "Brighton, Nov. 29, 1826.

"I have this moment received the intelligence of your safe arrival in England; and I shall be most happy to learn from yourself that your health has been confirmed by your journey. But as I know the sensibility of your heart, and that you have been disciplined into a love of peace, and not for contention, I cannot refrain from offering to you a little advice, which you cannot disregard without injury to your health. It is this, My dear friend—that you abstain from attending the Committees or Sub-Committees of the Society. To one so anxious as you are to discharge every duty of your situation, this advice will appear very difficult to be observed; but you must observe it. You will learn, to your

sorrow, that our poor storm-beaten vessel is still in the midst of a tempestuous sea, although I trust in a Pilot who will safely conduct it into a harbour of safety; but you must let the mariners who are aboard navigate it in dependence on Him, and not attempt a task beyond your strength. Your constitution has been too much shaken to brave the storms of controversy, and in the Committee you would probably hear too much for your shattered feelings. At home, you can give us your prayers; and that will be a comfort to you, as well as beneficial to us. A lame man is not to be exposed to run a race with those of sound legs. I write in haste, but from my heart; and have great pleasure in conveying to you and Mrs. Steinkopff the affectionate remembrances of my family; all of whom, including myself, by the blessing of God, are well.

"Your ever affectionate Friend.

"P.S. I hope you received a Letter which I wrote to you when on the Continent. It was despatched from Earl Street."

The preceding Letters preclude the supposition that restoration of harmony among the Members of the Bible Society had resulted from the unopposed reception of the Resolutions at the Anniversary Meeting. The controversy, originally limited to the Apocryphal Question, now extended to every

department of the Society's operations; and a multitude of pamphlets issued from the Press, alternately assailing and defending the conduct of the Committee. Lord Teignmouth was at length induced, by the representations of a deputation from that Body, to consent to its Members yielding to the urgent pressure to which they were exposed, by resigning their functions, and submitting the option of their re-election to the subscribers. The measure contemplated and sanctioned by the President, who was at this time at Brighton, was happily prevented by Lord Bexley, who was on the spot, and aware of the practical difficulties which would result from it.

The greatest dissatisfaction respecting the Committee's proceedings, and even the late Resolutions of the Society, prevailed in Scotland. The Committee had endeavoured to appease it, by a conciliatory deputation to that part of the kingdom; and the President had addressed a voluminous Letter, to the same effect, to the Presbytery of Glasgow, reviewing and justifying their conduct.—Some of the leading Members of the Society were now so deeply impressed with its perilous condition, that, previous to the next Anniversary, they were of opinion that its existence depended on a general vindication of its proceedings, which had been hitherto confined to the refutation of specific charges.

But whilst some steps were taken in reference to this object, Lord Teignmouth was convinced that it would be more advisable that the storm should expend its fury, than that it should be revived by renewed discussions. And his expectations were verified. The harmony of the Public Meeting was disturbed only by an animated and eloquent protest on the part of the Rev. Edward Irving. In his opening Address on this occasion, Lord Teignmouth took a retrospective view of the controversy, which might be considered as having now terminated in England.

"In the history of the Bible Society, there is nothing more striking and gratifying than that spirit of brotherly affection which it has diffused through its members and associates in all parts of the world, and which has ever conspicuously shone in our Anniversary Meetings. It has often reminded me of the testimony borne by Heathens to the early Christians — 'See how these Christians love one another!' It is deeply to be lamented that any circumstance should have occurred to disorder this harmonious feeling and co-operation, which formed the strength and ornament of our labour of love; and to throw, for a while, a dark cloud over those bright and expanding prospects which for so many years had animated our hopes and efforts. I allude

to the Apocryphal Question; and I rejoice in being able to say that it has been for ever decided.

"The Resolutions of your Committee, which received the sanction of the last General Meeting, have ever since become the fixed and inviolable law of their conduct; and every necessary measure has been adopted, to insure a practical adherence to it. The communication of those Resolutions to our Foreign Associates has been followed by explanatory Rules, defining the instances and modes in which only the assistance of this Society can be granted to them; and they have been formed with a precision calculated to preclude the application of the funds of the Society, directly or indirectly, to the circulation of the Apocryphal Books.

"I shall now take the liberty of addressing a few words to the Meeting, on the conduct of the Committee in general, as well as with respect to the Apocryphal Question; as their conduct has, in this and in other instances, been arraigned with the most uncompromising severity. From the experience of nearly twenty-four years, I can bear my testimony to the zeal, integrity, and unrelaxing diligence with which your successive Committees have cheerfully discharged the important trust committed to them. As men, they do not pretend to claim an exemption from errors of judgment; as Christians, they have never refused to correct mistakes into

which, with the best intentions, they may have been betrayed, when these have been pointed out to their conviction. With respect to the Apocryphal Question, if it be thought that their decision of it was too long delayed, and that they ought to have pronounced that opinion on it which, in accordance with the fundamental Regulations of our Association, they finally adopted — and which I am not disposed to controvert,—their hesitation proceeded from the most conscientious motives; and the Resolutions which they ultimately formed, were a retractation and correction of their error. Without further explanations on this subject, which I anxiously hope will be buried in oblivion, under the circumstances which I have stated, I may fairly claim for your Committee, what I flatter myself this assembly will readily grant, the benefit of the charitable Apostolical precept—'Bear ye one another's burdens, and so fulfil the law of Christ.' "

But happy as the issue of the Apocryphal Controversy proved in England, the result was very different in Scotland. In that country it was still carried on, and with much vehemence, acrimony, and personality. Dr. Andrew Thomson, the Northern champion of the Anti-apocryphal party, whose efforts, backed by the general feeling in Scotland, had much contributed to the Society's adherence to

its fundamental Rule, now seemed bent on pushing his aggressive measures to the extinction of the Society itself. The pages of his Christian Instructor, a periodical previously dedicated to the general promotion of Religious Truth, was now appropriated exclusively to topics connected with the Biblical discussions. During upwards of a year, the Scottish Press teemed with publications on the various points at issue, and collateral topics. The attention of the public was attracted to the question: and the caricatures exhibited in the shops of Edinburgh indicated the popular interest in its progress.

The result of the prolonged contest was the separation of the great body of the Scottish Auxiliaries from the Parent Institution; whilst the Leader in this schism, Dr. Thomson, fell a victim—as we are informed by his Biographer, Sir Henry Moncrieff Wellwood—to his persevering and harassing exertions.

"TO DR. CORNISH.

"Brighton, March 1, 1827.

. . . . . .

"Brighton is to me the most salubrious place in which I ever resided, and I feel a degree of spirits there which I do not experience elsewhere. It is, in point of Society, an epitome of all England—of Kings, Dukes, Peers, Judges, Parliamentary Men,

cum multis aliis quos mihi perscribere longum est. Let me add, however, that there exists no Religious Sect of which there is not a congregation. Jews, Quakers, Baptists, Methodists of all kinds, Unitarians—all have their Chapels—men of all, and men of no Religion. I stick to my Church; and leave others, without quarrelling with them, to find their way to heaven; and hope to meet many of them there.

. . . . . .

"I am now going to my dinner, at which you would turn up your nose with contempt. Without being a disciple of Abernethy's—whose book I never read, nor ever shall—I believe that I follow his system as regularly as any person; and I never know the uneasiness of an overloaded stomach.

"Remember us all affectionately to you and yours; and believe me,

"My dear James,

"Yours ever affectionately."

"TO THE HON. F. J. SHORE.

"MY DEAR FREDERICK— "Portman Square, May 19, 1827.

. . . . . .

"I long to hear of your meeting with Lord Amherst, and to know how his Lordship receives you. I doubt not that you will be mutually satisfied with each other. I hear that he has been

requested to remain another year in India; yet there are many who will continue to abuse. I think I was very fortunate in escaping calumny. The truth is, that I had no great embarrassments to encounter, excepting the Lucknow transaction . . . . He who would avoid the fear of man must habitually fear God. Here is the moral of my story, and I recommend it to your serious attention. Indeed, My dear Frederick, it gives me the sincerest satisfaction to observe that you have not forgotten your religious instructions, and that you have a right sense of your Christian profession. You may be a blessing to the people over whom you are placed; and I do from my heart believe that you have proved a blessing to them. This spirit will be enforced by your attention to religious precepts and principles; for our holy faith tells us, 'Do good unto all men.' May God guide you in this and all things by His Holy Spirit!

. . . . . .

"I need not assure you, My dear Frederick, that I shall most gladly hold you once more in my arms, and thank God for His mercy! From a long experience of His great and undeserved goodness, I am led more and more habitually to depend upon it; praying to Him so to live, that I may indulge a well-grounded hope of the continuance of it. In this temper of mind, when I felt a momentary

suspension of it, I wrote the following extemporary effusion at Brighton in last December :—

"WRITTEN IN BRIGHTON CHURCH-YARD.

". . . . . Whence this propensity
To fashion sorrows and embody griefs,
The murderers of our race?—to brood o'er ills
Uncertain, and exclude Hope's blissful ray,
That cheer th' abodes of penury, care, and pain?
Oh! 'tis rebellion 'gainst the Sovereign Lord
Of Heaven and Earth, whose providence and word
Alike exclaim, 'On Him cast all your cares,
Who cares for you!—in Him confide and trust!
Seasons and times He rules;—what best befits
Your state, He knows. Futurity is His;—
The present hour is *thine*. Employ it well,
Grateful for all the blessings it bestows—
Blessings unnumber'd, undeserved, and great:
Nor dare to let thy murmurs reach the Throne,
Provoking ills far greater than ye dread!

. . . . . .

"I have read your 'Statistic Report' of several sheets, on the Affairs of your District. It is manly, sensible, and candid, with many excellent remarks; and proves the interest you take in the affairs of the Doon.

"All unite in affection to you.

"I am, My dear Frederick,

"Your ever affectionate Father."

"TO THE SAME.

"MY DEAR FREDERICK— "August 8, 1827.

"On the 19th of July, I accompanied Anna and her four babes, the last only twelve weeks old, on board the 'Hayden' transport, at Gravesend, on which they embarked for Quebec. Noel goes there, with the appointment of Deputy Adjutant-General in the Province of Canada.

. . . . . .

"I need not say the day of their departure was a gloomy one to us all.

. . . . . .

"I little expected that this would have been Anna's fate, when she married; but her husband is one of the most amiable, upright, and conscientious men living; dotingly fond of his wife and children; and would go to the world's end for Anna, and she for him. That GOD may protect them, and carry them all safe to the place of their destination, is my daily and devout prayer . . . . . .

"I saw Lord William Bentinck, your new Governor-General; and gave him Lord Amherst's Letter to you and to me, with a recommendation that he would read them, as particularly interesting. I have not much personal acquaintance with him, having only seen him once before; but he called on me without ceremony, and sat an hour with me. I think him an honest, upright, and

well-principled man, of a firm and decisive character; and, of all whom I have heard mentioned for the office of Governor-General, there is not one whom I should prefer to him. He means to travel much in India—to see with his own eyes; and I hope he will take a peep at you in the Deyrah Doon. At all events, if he should visit the Upper Provinces while you are in India, you must see him; and I am sure he will receive you well.

"Yesterday's news announced the death of Mr. Canning; and, humanly speaking, I should say his death was a loss to the country: but we see so little of the ways of Providence, that what we esteem as evil often proves a blessing. I hope that his successor, whoever he may be, will be a Religious character—a man who fears God, and relies on Providence; for we cannot otherwise hope for His blessing on our best exertions. The following extract from Baxter, which I copy from the 'Morning Herald,' is strikingly appropriate to poor Canning:—'It has long been my observation of 'mankind, that many, when they have attempted 'great works, and have just finished them; or have 'aimed at great things in the world, and have just 'obtained them; or have lived in much trouble and 'unsettlement, and have just overcome them, and 'begin with some content to look upon their condi-'tion and to rest in it: they are usually near to

'death or ruin. You know the story of the Rich 'Man in the Gospel. When a man is at once at this 'language, *Soul take thine ease!* the next usually 'is, *Thou fool! this night thy soul shall be required of 'thee!* and then whose shall those things be?—Oh, 'what house is there where this *fool* dwelleth not?'

"Let us, my dear Frederick, apply this admonition to ourselves."

. . . . . .

"*August* 9—I congratulate you, My dear Frederick, on the increased extension of your jurisdiction, and increased salary. Do not, I beseech you, omit availing yourself of every opportunity to lay by. Should you neglect it, you will repent, as I have done, that I was not more careful to accumulate what I had honestly acquired. Remember your object in going to India—to make a provision for your future and comfortable existence in England. For myself I have no regret, and could live with perfect comfort and independence on 300*l.* per annum: but that would not do for you; and with double that income you would find the pinching of penury. Take the advice of the experience of an aged father. You will find on your return to England—which I most heartily greet, if it pleases the Almighty to grant our mutual wishes—expenses greatly enhanced.

"Your ever affectionate Father."

"TO THE HON. C. J. SHORE.

"MY DEAR CHARLES— "Brighton, Dec. 22, 1827.

". . . . . All that you have written of the locality of St. Andrew's, and of your feelings arising from the events of former times, and of its Professors, I have read more than once, with pleasure: but what gave the greatest charm and interest to your Letter, is your account of the great and good man, Dr. Chalmers; and I am tempted to envy you the pleasure of having enjoyed his society for so many days. He seems to possess the Christian virtues of simplicity, humility, and true zeal, in an eminent degree; and to be the very antipodes of Dr. Thomson, to whom I should be tempted to apply the words of our SAVIOUR to His disciples, when they begged Him to bring down fire from heaven on the Samaritans, 'Ye know not what manner of spirit ye are of.' Jortin beautifully describes true and intemperate zeal. He may, by the way, have taken the idea from Cudworth. The former he compares to the flame that played around the head of Iulus, without singeing the hair: the latter, to the dog-star of Homer, threatening plagues and death to wretched mortals. It is, as you justly observe, very rare to meet the union of so many opposite principles, all acting regularly and harmoniously, as constitute the mind of Dr. Chalmers:

he cannot, however, expect to escape the common lot of excellence—the envy of those who are forced to admire, but dare not imitate him. He will, however, while he goes on as he has begun, enjoy the esteem of the virtuous; and, what is more valuable, what he *feels* to be so—a good conscience.

"For some days Brighton has been the domain of incessant storms and tempests; and Æolus has been harping his tremendous notes with very unusual fury, as many of the old residents declare. We are in a situation to feel the force of them; but we have a strong and comfortable house, and could enjoy with delight the tremendous sight of an agitated ocean, if it were not accompanied by fears and alarms for the poor wretches who are exposed to its fury. . . . . When the weather permits, I contrive to walk from four to six miles *per diem*, at proper intervals. Our house is situated about three-fourths of a mile from Pool's Lane, and a full mile and a half from our former residence. . . . . Of changes in the Ministry we read much; and I do not envy those who compose it. The Battle of Navarino will be fought over again, when the Parliament meets; but if the Old Turk should, from *fear*, remain quiet, the Ministry will have a new victory to celebrate.

"All unite in love to you. Continue to write to

"Your affectionate Father."

"TO THE HON. F. J. SHORE.

"Brighton, Jan. 27, 1828.

. . . . . .

"I was much pleased with the Letter; and rejoiced to remark that the subject of True Religion, as well as the errors of Mahomedanism, had engaged so large a portion of your attention. With respect to the Christian Religion, your views, as far as they go, are substantially correct, in my opinion: but they do not go so far as I think they ought. 'Belief in the Lord' is certainly the foundation of Christianity. But what do you understand by Belief? Do you mean faith in Him as your SAVIOUR and Mediator? and that your salvation is through Him alone, without any claim of *merit* on your own part? *True* faith will invariably produce piety to GOD, and love towards man; and ever shew itself by its fruits. But, after all, we are but unprofitable servants; and perhaps no man ever did a single good work in which there was not imperfection; nothing on which he could lay claim to eternal happiness, which is the pure, free gift of GOD, through JESUS CHRIST. For His sake, our sins are pardoned, our services accepted, and we are made the righteousness of GOD in Him. If I were to give a compendium of Religion in few words, I should comprise it in the following short sentences from Scripture: 'Believe in the LORD JESUS, and thou shalt be

saved'; and, 'Without holiness no man shall see the LORD.' For though the first sentence virtually includes the latter, I would unite them, to prevent mistakes. Or you may take the following, as including the fundamental truths of the Christian Revelation: — The radical corruption of human nature by the Fall—The consequent necessity of an entire and radical change, by the agency of the Holy Ghost—Justification complete, from first to last, through the merits of our SAVIOUR JESUS CHRIST, by faith only, to the utter exclusion of *works*, as the *meritorious cause* of justification — The indispensable necessity of *holiness* of *heart* and *life*, as constituting the grand *evidence* of justifying faith, and the *only qualification for heaven.* Compare the above with Scripture; and you will find there is nothing overstated. Remember also the duty of Prayer—of humble, devout prayer, without which we can never expect the graces of the HOLY SPIRIT. I could say much more; but should not have acted conscientiously if I had said less: and I conclude with a serious exhortation to you to study your Bible, and to take your Religion from that alone; praying to GOD for understanding to comprehend it, and grace to believe it. With respect to Calvinism, the less you study writings on this subject the better. I will give you a short extract from a passage in Luther's Letters on this subject:—'We

'ought to know that there is such a thing as the 'secret will of GOD; but the danger is, when we 'attempt to comprehend it. I am wont to check 'myself with this answer of CHRIST to Peter, who 'had asked him what was to become of John: '*What is that to thee? follow thou me.* But sup-'pose we could give an accurate account of the 'judgment of Almighty God, in His secret deter-'minations, what advantage would accrue to us 'from such knowledge, beyond what is open to us 'from the Promises and precepts;—from the for-'mer, addressed to our faith—from the latter, to our 'practice? Let him (the inquirer) exercise faith in 'the Promises, and obey the Commandments; and 'when he has discharged those duties well, he will 'be able to judge whether he will have any thing 'left for impossibilities.' The above is extracted from Luther's 'Thoughts on Predestination,' in Vol. V. p 516 of 'Milner's Church History': and if you should meet with the book, I recommend the perusal of the whole passage, which does not occupy more than two pages. It has completely satisfied my judgment; as well as that of others, to whom I have recommended it.

"I am very glad that you have relinquished your design of leaving India before the commencement of your furlough; as I am sure you would have lamented the execution of it. Little

would have been gained, and you would have lost the pecuniary benefit which you now have. You will have an excellent wife, if it should please God to unite you: she has all the qualities to make a husband happy; and I look with pleasure to your union. Her sister Cornelia is also a very superior girl—of good judgment, a well-informed understanding, elegant person, and well accomplished. Few people can say, with greater truth than myself, that during an union of forty-two years (within a fortnight) with your mother, we have never had a difference that excited five minutes uneasiness; and I could very conscientiously claim the flitch of bacon at Dunmow. I visited the church where the ceremony of delivering it is performed, when I was residing with your sister at Bigwoods. It is not in the town of Dunmow, but at Dunmow Priory; and I sat on the chair in which the claimants are chaired. You will be much pleased to hear that Noel and Anna are most comfortably situated at Quebec. They have met with universal kindness and civility; and are not disappointed in their expectations, either of the profits of the situation or of the salubrity of the climate. No affection can exceed that which Noel and Anna have for each other; and, excepting what they must feel from their separation from those they love, I know no drawback to their happiness. . . . . .

"Of public news I shall say nothing. The Parliament meets on the 24th; and I fear it will be a stormy season. The late appointments and removals must have increased party feeling and animosity; and the terrible question of Catholic claims —for I cannot use the term Emancipation, which is totally inapplicable to the situation of the Catholics —will require more wisdom to decide it than I possess. I fear, indeed, that it is impossible to adopt any decision upon it that will allay the heart-burnings which it has occasioned.

"I revert again to your Statistical Report; and particularly to your description of the characters of the Doonies, and some of their superstitions which you describe. I wish the Government would give the country to you in lease for ten years, at a moderate rent, and with a *carte blanche* to govern it according to your own discretion; and I think you would do more for the happiness of the people, and the interest of the Government, than has ever yet been accomplished. I know this is impossible; but the suggestion will furnish my opinion of your administration. I never had the management of a district, but for a short time—that of Nuddea: indeed, it was only a commission.

"*February* 4.—We returned to Portman Square on Thursday the 29th; and I have since been engaged sufficiently in arranging matters. I am no

longer a Member of the Board of Controul; in which I might have continued, if I had desired it. In point of fact, it was a mere nominal employment; and all the emoluments I derived from it were two copies, annually, of the 'Indian Register,' handsomely bound in red morocco. For the last three or four years I have not known the names of my colleagues in the Board, and of course know nothing of the business. It has been my wish and endeavour more than ever, for some time, to detach my heart from the cares, unprofitable occupations, and idle pursuits of this world, in which I cannot long continue;—not, however, omitting the discharge of the duties of the station in which it has pleased God to place me, as a husband, a father, a master of a family, and President of the Bible Society: and in all, the duties must be entirely performed, or we do not act properly as Christians. To prepare myself for heaven, which I can only hope to attain through the exclusive merits of my Saviour, I must often think upon it; read the Scriptures with devout meditation; praying to God that He will impress upon my heart His holy precepts and gracious promises, to increase my love to Him and to my neighbour, and enable me to act up to my sense of duty. I am not disgusted with the world, and have lost nothing of my cheerfulness; but I do not wish to love it, or to covet or desire

its honours, its riches, its dignities, its glories, or the applause of mankind. May a merciful God impress these feelings more and more on my heart! for without His grace and help I can do nothing. Often do I think of the words of our dear Henry to his sister: 'What should I do, My dear Caroline, had I not a God and Saviour to look to?'—I do believe that he is now a saint in heaven. He was, indeed, a brand plucked from the fire; and I do most firmly believe that his repentance was deep and sincere, and that his sins have been pardoned and his person accepted through the merits and mediation of the Saviour in whom he trusted.—I have much more to say; but I must not lose the ship. God bless you, My dear Frederick!

"Believe me ever your affectionate Father."

Though Lord Teignmouth abstained from political discussions, and especially on a question fraught with difficulty, he was not averse to the admission of Roman Catholics to Parliament. At the same time, perceiving the confederacy existing at this time among the more violent of their party, obviously for ulterior purposes, though in general disapproving Political Associations, he deemed them now necessary, as he states in his Correspondence, to encourage the lower classes, intimidated by the overbearing influence of the Catholic Associations,

and accepted the office of Vice-President of the Brunswick Club.

"TO THE HON. C. J. SHORE.

"MY DEAR CHARLES— "Portman Square, Feb. 6, 1828.

. . . . . .

"Poor A. Thomson has worked himself into a phrensy; and, in the ravings of it, has pictured, in the constitution of the Bible Society, and its Associates and Correspondents, 'a monster more uncouth than the fever-parched wretch beholds 'when, in restless slumbers, he sinks from woe to 'woe on the bed of sickness.'—[Enter Mr. Horne the coal-merchant . . . . He is gone: and I return to A. Thomson.]—I have read what he says of me, of you, of Brandram, &c., in quotations from his Speech, in the last 'Christian Observer.' This 'said Lord Teignmouth' really pities him.—How he can reconcile his vituperations and declamations with the charity of that Religion which he professes—I cannot say *adorns*—is to me incomprehensible. Jortin applies Homer's description of Sirius to intemperate zeal; and I will give you the lines in Greek:—

Λαμπρότατος μὲν ὅδ' ἐστὶ, κακὸν δέ τε σῆμα τέτυκται,
Καί τε φέρει πολλὸν πυρετὸν δειλοῖσι βροτοῖσιν·

"Or, Anglicè—

Like the dog-star's bright though baneful glare,
That taints with plagues and death the autumnal air.

"As to what is said of my religion by some of the good people in Edinburgh, it offends me not. It was said of a good man at Bath, the Rev. J. Richards: 'Even misrepresentations had never the 'effect of hurrying him into extremes. Those who 'knew him well, will remember that his first con-'sideration was, whether even an unfriendly asper-'sion might not convey a salutary reproof;'—and I pray I may be enabled to act up to the spirit of this truly Christian apophthegm. Thomson's violence reminds me of the following remark and admonition, in the words of the memorable J. Hales:—'St. Chrysostom excellently observeth, that 'the Prophets of God and Satan were by this 'notoriously differenced, that they which gave 'oracles by motion from the Devil did it with 'much impatience and confusion, with a kind of 'fury and madness; but they which gave oracles 'from God by divine inspiration gave them with 'all mildness and temper. If it be the cause of 'God which we handle in our writings, then let us 'handle it, like the Prophets of God, with quietness 'and moderation, and not with the violence of 'passion, as if we were possessed rather than in-'spired.'

. . . . . .

"Believe me," &c.

The following Reply to a Clergyman who had written to him recommending the opening of the Meetings of the Bible Society with prayer is partly almost a transcript of a Letter from one of the Secretaries, the Rev. Joseph Hughes, whom Lord Teignmouth, relying on his known judgment, had consulted on the subject.

"TO THE REV. G. GREATBATCH.

"REV. SIR— "Portman Square, March 20, 1828.

"I have to apologise for my delay in answering your Letter of the 21st of last month. This has partly been owing to the importance of the subject; to my wish to obtain the benefit of the opinions of others; and to circumstances of minor weight, which it is unnecessary to detail.

"That the measure recommended by you and many, considered in the *abstract*, is worthy of universal adoption, I readily concede; and also that it would be hailed with promptitude and joy by numbers who attend our Public Meetings. On the other hand, there is no doubt that, in numerous instances, the adoption of the proposed measure would offend, and possibly deprive the Society of a portion of that support and assistance, whether pecuniary or otherwise, which it now enjoys.

"Who, it may be asked, are to be the Chaplains? Must a certain relation be observed; or must the

selection be made at the arrival of the stipulated hour? Are Ministers to be engaged exclusively; or will the duty devolve occasionally on laymen? Again, are *Forms* to be used, or extemporary petitions? If occasionally, at least, the latter, may we not readily anticipate the possibility of tones, expressions, and even notions, calculated to disturb, rather than to edify? Is the concurrence of '*Friends*' to be hoped for; or are they, in the event of withholding it, to learn for the first time after their steady and beneficial co-adjutorship, that their peculiarities are made the ground of what they will find a virtual disfranchisement? And may we not finally ask, What answer must be given to an inquiry whether the place to be occupied be duly registered under the Toleration Act?

"I could extend the queries which I have stated, and which have occurred to many who have considered the subject with the seriousness which its importance merits. I shall only however add, without any particular specification, that the innovation might lead to other proposals, attended with additional embarrassment.

"Is it alleged that the want of prayer at our Meetings may have provoked the Almighty?—If, indeed, private and secret prayer were altogether neglected, we might justly reckon on the Divine displeasure. This, I am convinced, is not the case;

and it is hardly possible for an individual to survey one of the well-filled rooms at the Meetings of the Bible Societies without indulging a persuasion that he is surrounded by fellow-Christians employed on the subject in question as they ought to be; though unobserved, except by the Searcher of all hearts.—Besides, do not the speakers bring citations from the Scriptures, and utter sentences of their own, rich in devotional expressions, and literally constituting prayer, offered in a way approved by every pious auditor? It is impossible to read the Annual Reports without adopting the conviction that the Divine favour has again and again been invoked, either in direct terms, or referred to as the source of our united hopes and confidence. We have therefore, in fact, the essence of what is demanded; we have it without a struggle; and many a witness returning from the celebration of our Anniversaries can assert, that, independently of the information communicated, he has heard appeals to God, as well as to man, which have deepened within him a sense of Divine mercy, and disposed him to a more zealous discharge of every duty.

"How can it be doubted that the prayers of individuals are continually privately offered for the prosperity of the Society; and particularly by those whose more immediate duty it is to work in its cause, and look to its interest?

"I have thus given you my sentiments on the proposition which you have referred to me: and the result of the whole is, that it does appear to me that we are not yet ripe for a consummation on many accounts devoutly to be wished. Allow me to add, that

"I am, with esteem,

"Your much obliged."

"TO FRANCIS REDFEARN, ESQ.

"MY DEAR FRANK— "Portman Square, June 12, 1828.

"It is now a little more than a year since I parted from you at Bath, in the sanguine hope that you were then in progress to convalescence; but I was truly sorry to learn from Charles, and again, lately, by a Letter which Mrs. Redfearn kindly wrote to him, and which I begged him to let me acknowledge, that you had not advanced so much in health and spirits as we most anxiously wished;—whilst I have reason to be most thankful to a gracious GOD for almost uninterrupted good health. If it had been otherwise, I should not have been less bound to be thankful, as it is our duty, as well as benefit, always to consider afflictions, whether bodily or spiritual, as dispensations of mercy; and to make it our daily prayer to GOD, to be equally thankful to Him for what we suffer or want, as for

what we enjoy. This is indeed a hard lesson to practise; and can only be acquired by the Divine assistance, to be sought for by constant and fervent prayer: but we are, for our encouragement, assured that the HOLY SPIRIT will be given to those who devoutly pray for it through the intercession of JESUS CHRIST. You and I, My dear friend, are now approaching towards the end of our earthly pilgrimage; and, humanly speaking, I have to see first the termination of it*. Under these circumstances, it is more than commonly our duty to review our past lives, and examine our hearts. The retrospection and examination will prove to us how much we have sinned against GOD by our daily neglect and provocation, and how greatly we have experienced His mercies; and these considerations should lead us to repentance and gratitude. Such have been the feelings of the most eminent saints—of men who have conscientiously devoted themselves to the service of God; and have led them to a humbling sense of their guilt and unworthiness, and to daily gratitude for the mercies which they have received; and to trust in CHRIST for the pardon of their sins, as the full and sufficient SAVIOUR,

* Mr. Redfearn's death followed Lord Teignmouth's within a week, and was occasioned by the shock communicated by the intelligence. During the latter years of his life he thought seriously and anxiously on the subject of Religion.

in the assurance that He will by no means reject the prayer of penitence and faith. He invites all to come to Him, even the worst—such as publicans and sinners. We cannot of ourselves make any satisfaction to the Majesty, justice, and holiness of God for our iniquities; but our Saviour has made an atonement for the sins of the world; and if we repent and believe in Him, we are assured we shall be saved by Him. Clouds may occasionally darken our prospects, as has happened to the best of men, and as we see in the example of David; but faith will disperse them; and in the experience of past mercies we have the assurance that they will be continued to us, if we seek them through our Blessed Redeemer. Such is the disposition which I endeavour to cultivate; and I find a consolation in it which nothing else could give. Pray for it, My dear Frank, if you do not already enjoy it; and let us indulge the cheering hope, that if we should not meet again in this world, we may meet together in another and a better. You will think me too serious; but if I am serious, I am not melancholy: I am not disgusted with the world, although I do not find the same amusements in it as I did forty years ago; and I feel the same affection for my old friends which I ever felt, and am happy when I can meet with them:—every year, however, deprives me of some. Nor can I, indeed, read the books

which formerly amused me ; but then I have others which more profitably interest me. With respect to my health, you will be surprised to hear that I seldom walk less than six, and sometimes seven miles a-day, with no more fatigue than can be repaired with an hour's rest. All this is owing to God's mercy—the subject of my perpetual meditation, as a source of the deepest gratitude, although I am not able to feel it as I ought.—I am now using the privilege of an old man, in talking about myself.

" With respect to bodily complaints, I have derived more benefit from change of place and scene than from any medical advice I ever received ; and the bracing air of Brighton, from the middle of October to the middle or end of February, has invariably proved most salutary. I know, from experience, that the great difficulty with habitual invalids is to avoid thinking of their disorders ; and I therefore endeavour to resist all desponding thoughts whenever they occur, as they sometimes will, and to pray against them ; and I find the benefit of the practice. My daughter Caroline has been a long sufferer ; and I grieve to say, the susceptibility of her constitution is not yet removed ; nor has she yet regained her strength, but I trust is in a fair way to convalescence.

" Yesterday I had a large party of nineteen at dinner ; and among the rest, a Major-General Stewart,

of Garth in Scotland, whom I had never before seen. The circumstances which led to my acquaintance with this worthy old man—for such he is—may amuse you. Frederick, who is in India, had read a book published by the General, about the Highland customs, &c.; and was so delighted with it, that, without any more knowledge of the General than he learned from his book, he wrote him a Letter, to tell him how much he was delighted with it; and accompanied it by a present of a very handsome Indian dirk (*koŏnkery*). The old General read it aloud to a large company; and brought with him to town a very handsome Highland dirk, ornamented with Cairngorams, as a return for Frederick's present;—and so I begged him to dine with me.

"You may have heard of Professor Buckland, who has written on Diluvial Remains. Frederick has also read his book; and sent him a box of hyæna's bones, which were thankfully and joyfully received.

"I hope, if it pleases God to spare me till this time twelvemonth, to see Frederick in England. He means to take advantage of his furlough; and to take back with him a wife to India, having settled all the preliminaries.

"We all unite in affectionate remembrances to Mrs. Redfearn;—and you cannot give us a greater pleasure than to hear you are all well.

"Your ever affectionate."

Lord Teignmouth wrote in a similar strain to another old Indian friend, whose happy change of views on the subject of Religion was brought about principally by his correspondence with the subject of this Memoir. He also addressed an impressive Letter to his brother-in-law, Dr. Cornish, in his last illness.

Among the proofs he received of the recollection and esteem of his friends, must not be omitted a testimony from one whom he ever regarded as among the most eminent Benefactors of her species, in the highest sense of which the designation is susceptible, in an age teeming with philanthropic projects and efforts—Mrs. Hannah More. It was conveyed in a mode as appropriate to the giver as to the receiver—the presentation of a copy of Wilson's Bible (3 vols. folio)—a tribute to her virtues from her friend the Earl of Oxford. The title-page bears a twofold inscription: one addressed by the original donor to Mrs. More; and, on the reverse, another by Mrs. More to Lord Teignmouth.

TO HIS EXCELLENT FRIEND

MISS HANNAH MORE,

THIS BOOK,

WHICH HE KNOWS TO BE THE DEAREST OBJECT OF HER STUDY,

AND BY WHICH,

TO THE GREAT COMFORT AND RELIEF

OF NUMBERLESS AFFLICTED AND DISTRESSED INDIVIDUALS,

SHE HAS PROFITED BEYOND ANY PERSON WITH WHOM HE IS ACQUAINTED,

IS OFFERED

AS A MARK OF HIS ESTEEM AND GRATITUDE,

BY HER SINCERE

AND OBLIGED HUMBLE SERVANT,

HORACE EARL OF OXFORD.

—

1795.

TO THE

RIGHT HON. THE LORD TEIGNMOUTH,

THE ZEALOUS, JUDICIOUS

AND PIOUS PRESIDENT OF THAT INESTIMABLE BLESSING TO MANKIND,

THE BRITISH AND FOREIGN BIBLE SOCIETY,

THESE VOLUMES ARE VERY RESPECTFULLY PRESENTED

BY HIS LORDSHIP'S FAITHFUL FRIEND AND

OBEDIENT HUMBLE SERVANT,

HANNAH MORE.

—

JUNE 16, 1828.

In the spring of 1829, a domestic event occurred which contributed much to the happiness of Lord Teignmouth's declining years — the union of his third daughter in marriage with the Rev. Robert Anderson, Perpetual Curate of Trinity Chapel, Brighton. His son-in-law, whose acquaintance he had formed in consequence of attending his Ministry, was son of his old friend who had commanded the vessel which carried Lord Cornwallis and himself to India, and had subsequently held an important official station in that country.

THE BISHOP OF ZEALAND TO LORD TEIGNMOUTH.

" MILORD— " Copenhague, ce 3ème d'Avril, 1829.

" Je prends la liberté de vous présenter mon dernier ouvrage, ' Primordia Ecclesiæ Africanæ,' dans lequel j'ai taché d'éclaircir, tant qu'il m'a été possible, l'histoire de la primitive Église d'Afrique. Je n'ai poussé mes recherches que jusqu'à l'épiscopat de St. Cyprien, vû que depuis ce tems-là les obscurités et les difficultés disparoissent. J'en ai aussi envoyé des exemplaires à Milord l'Archévêque de Canterbury et l'Évêque de Lincoln, dont les recherches savantes sur l'histoire des deux premières siècles m'ont été de beaucoup d'utilité dans les miennes.

"Je vous plains de tout mon cœur des difficultés que vous avez essuyés à l'occasion des discussions avec la Société Biblique d'Écosse ; car je conçois aisément que ce'a été bien malgré vous que les Livres Apocryphes ont été exclus de vos éditions de la Sainte Écriture. C'est un grand bonheur pour les Sociétés Bibliques du Continent qu'elles sont, grâces à votre assistance, si bien fondées, que désormais elles pourront publier leurs éditions du Vieux Testament comme à l'ordinaire ; ce que les Calvinistes de ces pays ne seront pas assez vigoureux de leur interdire.

"Quant à nous, Danois, le digne M. Pinkerton vous aura déjà informé, que notre Société Biblique n'a pas le moindre droit de décider sur cette question : c'est une affaire du Gouvernement. Nous n'avons qu'à acheter des Bibles de la maison des Orphelins, qui seule a le privilège de les imprimer ; et nous sommes redevable à votre bienveillance de ce que nous avons été en état d'acheter tant d'exemplaires, qu'il a déjà fallu faire plusieurs éditions, outre le stéréotype du Nouveau Testament.

. . . . . .

"En finissánt cette lettre, j'ose encore vous prier, Milord, de vouloir bien vous souvenir de ma Bibliothèque Biblique, qui doit tant de belles éditions à votre Société et de celle de Petersbourg. Elle

monte á présent a un nombre de 800—900 numéros: mais elle est entièrement dépourvue des éditions de la Sainte Bible en langues d'Afrique, d'Amérique, et des Isles de la Mer Sud.

"J'ai l'honneur d'être, avec les sentimens du plus vif et sincère attachement,

"Milord,

"Votre très-humble et très-dévoué Serviteur,

"Frederique Münter, *Évêque de Sélande.*"

CHAPTER XXV.

LORD TEIGNMOUTH PRESIDES FOR THE LAST TIME AT AN ANNIVERSARY MEETING OF THE BIBLE SOCIETY—SOCINIAN CONTROVERSY IN THE SOCIETY—DEATH OF HIS SON-IN-LAW.

In May 1829, on the Twenty-Fifth Anniversary of the Bible Society, Lord Teignmouth appeared for the last time at a General Meeting of the Members of the Institution. The concluding words of his Address, expressive of the delight he experienced on this as on former similar occasions, breathe and inculcate the peace and harmony which he ever regarded as peculiarly characteristic of its proceedings.

"Let me not be deemed extravagant in the expression of my feelings, when I say, that here I seem to breathe an atmosphere which is calculated to infuse love, peace, and joy, to the exclusion of every other feeling but that which results from love to God and man; and which makes us forget, for a time, that we live in a world in which the sympathies of Charity and the serenity of Faith are too often liable to be disturbed by the storms and tempests which agitate it. I trust that

the proceedings of our Anniversary Meetings, under the influence of that Holy Book which we circulate, will ever exhibit that happy union of sentiment and affection which co-operation in a labour of love ought to inspire."

THE REV. DR. ADAM CLARKE TO LORD TEIGNMOUTH.

"MY GOOD LORD— "Pinner, Middlesex, July 15, 1829.

"I take the liberty, because of your Lordship's well-known condescension, to beg your acceptance of a Discourse, perhaps singular in its nature, but simple and pure in its intention.

"Your Lordship has been a *traveller*, and knows well how good it is to have a sure trust and confidence in GOD, amidst the harrowing circumstances and alarming perils inevitably occurring in journeys and voyages both by land and water. The GOD of your Lordship's life has hitherto kept you safe in the hand of His power; and He 'will never leave you'—no, 'He will never forsake you.' May the choicest blessings be poured on your Lordship's head and heart; and may your shadow be extended for ever! So prays, in great sincerity of heart—may it please your Lordship—

"Your Lordship's much obliged, humble, and grateful Servant,

"ADAM CLARKE."

To the above Letter was subjoined the following Reply to Dr. Adam Clarke, headed by the inscription: — "Answered, but not in the terms of the writing annexed."

"MY DEAR DOCTOR—

"If I were half so good as you think me, I should be an angel. I thank GOD that I always address Him as a poor helpless sinner, in the name of His Son JESUS; and to implore, through His atoning, perfect, and all-prevailing intercession, the forgiveness of my sins, and the grace of the HOLY SPIRIT to renew me in righteousness and holiness, under the conviction of the hardness and dulness of my heart; and that it is not afflicted as it ought to be, either by a sense of its absolute sinfulness, the dread of GOD's justice, nor by gratitude for the numberless, great, and undeserved mercies which I have received during the course of a long and sinful life. Have mercy on me, O Lord, miserable sinner as I am; and create in me a clean heart, and renew a right spirit within me, that I may love Thee above all things; worship, serve, and obey Thee in spirit and in truth; and so live, that my light may shine before men, and Thy holy Name be glorified!—— Self-conceit, avaunt! "T."

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"TO THE REV. DR. ADAM CLARKE.

"MY DEAR SIR— "Portman Square, July, 1829.

"On my return to town, I had the pleasure to receive your Note and 'Discourse on the Third Collect for Grace,' which I have read with great interest; and I do hope that it will prove useful, in reminding some of the careless and thoughtless of their dependence on GOD for their daily and hourly comfort and safety.

"Little did I think, when I rose from my bed about six weeks ago, that I should be within a few seconds of losing my life. I was in the habit of taking some medicine, which I frequently did from the phial that contained it, without using a glass. I took one which contained an ounce of laudanum, instead of the proper draught, and the whole contents of it were in my mouth: in a moment, and before I had swallowed any portion of it, I discovered the mistake, more from the difference in the size of the phial than from the taste of the laudanum; and thus I got rid of the poison without any injury. How much need for prayer, that we run not into any danger! How much reason for gratitude, for our preservation from dangers which we neither foresee nor suspect!

"I thank you for your kind and good wishes. Let me express a very sincere wish, that of having

the pleasure of seeing you on your visits to town, the realization of which will afford very great pleasure to me.

"I am, My dear Sir,

"Yours very sincerely."

In the autumn of this year, after celebrating the marriage of his youngest daughter with Captain Fletcher of the Life Guards, son of an old Indian friend, Lord Teignmouth visited Brighton, and passed the two succeeding winters there.

"TO THE HON. C. J. SHORE.

"MY DEAR CHARLES— "Brighton, Aug. 16, 1830.

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"This town is now in a state of commotion, to receive His Majesty with due honours, who is expected in the course of the day. The Head Constable, the Clergy, Schools, different Societies, &c. are all put into requisition, to meet the King in a line of procession, extending, as is publicly announced, nearly two miles; and an illumination is to precede. It may be somewhat annoying to His Majesty; but he cannot fail to be gratified at the exhibition of so much loyalty. A spectator, however, cannot but remark, that his predecessor is almost as much forgotten as if he never existed — a mortifying

reflection, which has been verified in many thousand instances. At present the King is very popular, and I hope and trust he will ever be so.—Strange events have taken place since you left us. The late King of France is a wanderer on the face of the earth; and the Duke of Orleans is now '*King of the French*,' for that is his title. All this might have been avoided, if the late monarch had attended to the *signs of the times* and the temper of his subjects. '*Sic volo, sic jubeo*,' will not do now. Our newspapers, if they could reach you, would shew the feelings excited in this country by the Revolution in France. Meetings have been held in various places; and amongst others, in our Parish of Marylebone, to congratulate the French Nation on the recovery of their liberty, and to raise contributions for the sufferers and families of those who suffered in this '*glorious cause*.' I shall make no reflection on them. Our Papers of Saturday say, 'France appears to be fast settling down into a state of quiet repose.' It further states, that the lives lost in effecting the Revolution are between 7000 and 8000, including soldiers and citizens. How far the elections are favourable to Ministers is not easily ascertained. Opinion (how founded I know not) assigns to them a very small majority.

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"The King of France arrived at Portsmouth on

the 17th instant, but has not landed; and it is doubtful whether he will take up his residence here or not. He certainly appears to have been a very weak Sovereign, and a sufficient bigot. I pity him, as I would any unfortunate person, whether king or otherwise, although he has brought his misfortunes on himself.

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In the event of the General Election, Lord Teignmouth took a warm interest; and his Letters communicated brief but animated notices of its principal results, as it proceeded.

"September 30.

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"How far the elections have been favourable to Ministers is uncertain; but from what I hear on the subject, it seems they have gained little, if any, additional support. There is, I trust, a staple of good sense in the country, which will resist the inflammatory arts of demagogues—and, what is better, a ground of hope that there is a spirit of true Religion, attended with a humble reliance on the goodness of Providence, in great numbers, whose prayers will be accepted at the Throne of Grace, and be blessed to the country.

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"TO THE SAME.

"MY DEAR CHARLES— "October 26, 1830.

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"I do hope and believe that your journey to Norway will be the means of a more constant intercourse of the Bible Society with that country; and of increasing that fraternal Christian feeling which ought to exist amongst the followers of the same LORD and MASTER, however dispersed. Happy would it be for mankind if that feeling were more extensively cherished! and we should then have fewer Revolutions in the world; and the rights of kings and rights of subjects would be better understood and approved, to their reciprocal happiness, and found to be identified. It is impossible to advert to the signs of the times without anxious feeling. But I cannot venture to write on such a topic; and sincerely pray to GOD that He will overrule events to the production of good. In the midst of political storms and tempests, He is too much forgotten and neglected. Our Parliament is now assembled, and the prayer of the Church for it ought to be the petition of every Believer. Let us hope that there are thousands in this country who do devoutly offer it up to the Throne of Grace.—King William is exceedingly popular; and I cannot but think his accession to the throne was most

providential, at the time it happened. His popularity extends to Ireland, where it is felt and acknowledged.

"*October* 30.—Joy! Joy! my dear Charles. I have this moment a Letter from Noel, written from Canterbury yesterday, announcing their safe arrival there, and that we may expect them by 5, or half-past 5 o'clock, this day, in Portman Square. I have returned my thanks to God for His protection of them from the dangers of a long and tempestuous voyage; and hope to renew my grateful thanksgiving to Him again this evening, for seeing them in Portman Square.—Blessed be His Name for ever and ever!

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"They are all arrived, and well."

Lord Teignmouth's allusion to the evidences of the attachment of the kind-hearted Norwegians to the Bible Society, and to the country originating it, reminds the writer of this Memoir of an instance of the degree in which the name and character of its President were identified in their hearts with that beneficent Institution. On reaching the house of an aged Minister in a wild and sequestered nook of the Bergen District, and presenting to him a Letter of Introduction, the venerable man, on reading it, turned round, beckoned to him to follow, and

at once conducted him to a portrait of his father. —His hospitality corresponded with such welcome.

The exaggerated notions entertained by Lord Teignmouth's Continental friends of the influence which he was supposed to derive from his official position in the Bible Society were sometimes amusing. One Dignitary of the Church in Denmark inferred from it that the President must have enjoyed considerable ecclesiastical patronage. He would have heard with surprise, that though Lord Teignmouth had several relations in the Church, he had never been able to obtain for any of them preferment from his episcopal friends, during the whole period of his connection with the Bible Society.

"TO THE SAME.

"MY DEAR CHARLES— "January 28, 1831.

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"With respect to the state of this country, I cannot contemplate it without some anxiety; although the aspect of affairs may not be so alarming as it was some time ago. There is a spirit in the lower classes, fomented and excited by the public papers, which it will require more than common firmness and prudence to mollify and subdue; and I fear to think that the malevolence of the public writers may have an intimidating influence on those who

have the direction of Public Affairs. Hundreds of the disturbers of the public peace have been embarked for South Wales, &c. Some few have paid the ultimate penalty of the law. The feelings expressed in many of the Papers on this subject are those of pity for the sufferers, who are described as driven to the enormities which have sent them into banishment, by distress; with bitter censures on the severity of our laws. 'When the judgments of God are upon the earth, the inhabitants of the earth will learn righteousness'; and I hope and pray that the present judgments may be for correction and reproof, and not for destruction. I think the truth of this declaration of Isaiah (chap. xxvi.) was most completely verified in the countenance given to the Bible Society abroad, at the time of its establishment. We have a Prayer, which is read in our churches, for the Protection of God's Providence. I hope it is *prayed*.

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"Bernadotte is certainly a wise man; and, from all that I have heard, a very beneficent Sovereign. Indeed, he would not be wise, if he were otherwise.

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"I am happy to say that my thoughts are more directed towards eternity than ever. There is enough, in my time of life, to call my attention incessantly to my last hour; and I have reason to

thank God that He enables me to do it. There is also enough in this world, and particularly in these perilous times, to raise our views to another and better existence. Oh, My dear Charles, let these considerations produce their proper influence on our minds! One page of the Bible is to me of more value and interest than all other books in the world; and I have no longer taste or relish for books of mere amusement, and hardly ever look into them. I do not feel the want of them. I have lately read Bishop Sandford's (of Edinburgh) Diary. The editor, his son, has overloaded it with what might have been spared. But I found much in it that accords with my feelings.—With your Mother's and Charlotte's love, take the blessing of

"Your affectionate Father."

The harmony, the continuance of which Lord Teignmouth had anticipated, in his last and, as it proved, final Address to the Subscribers of the Bible Society, was disturbed at the Anniversary of this year by a contest, which, whilst it threatened to frustrate the object of the Meeting, happily terminated in a struggle which had followed, after a brief interval, in the wake of the Apocryphal controversy.

Some of the Society's friends disapproved of the admission to its ranks, under the general designation

of Christians, of persons rejecting the doctrine of the Trinity; and they proposed satisfying their scruples by requiring, as a test of Membership, a declaration of belief in that fundamental article of the Christian Faith. The advocates of the laws and established practice of the Society contended that the adoption of one test would lead to the introduction of others; that the limitation of Membership implied in the application of such test would be incompatible with the union of different Denominations of Christians in the Society; that the Society's present practice did not require from its Members any compromise of principle, inasmuch as, avowing the impracticability of ascertaining the genuineness of the faith of persons tendering subscriptions to its funds, it admitted them to the privileges of Membership professedly on their declaring themselves to be Christians.

A disposition to the change in the Society's constitution alluded to having manifested itself in two of its Auxiliaries, the Committee deemed it advisable to consult their affiliated Associations; and were confirmed in adhering to their established Rule, by the results—with few exceptions, uniform—of this appeal.

Another topic already adverted to as having occupied the attention of the Committee—the commencement of the Meetings with prayer—was also

now stated in the Report as having been determined upon, in conformity to the existing practice of the Society, by their almost unanimous judgment*.

The General Meeting at which the Socinian controversy was brought to issue, was the first held at Exeter Hall. It was exceedingly crowded: and the countenances of all present indicated the

* A Declaration on the two above-mentioned subjects was adopted at a Meeting held for the purpose at Lord Teignmouth's house; and signed by the President, as well as by most of the Society's Vice-Presidents and other Officers. The following passage bears exclusive reference to the second subject:—

"We have considered the proposition for introducing a Law, 'That the Meetings of the Society and its Committee should be opened with Prayer.' It is obvious that the Bible Society, by its constitution, unites persons of different religious opinions in one object; for the furtherance of which they may co-operate, without any compromise of their respective principles. And no arrangement has yet been suggested, on the subject of the introduction of Prayer into the Meetings, which appears to us generally practicable, or which would not demand such a compromise on the part of some of the Members: and we cannot venture to recommend the adoption of a measure which might force any friends of the Society to the alternative, of either retiring from it, or of appearing to sacrifice that consistency in which peace of mind and usefulness so materially depend. We are likewise persuaded that the tone which has pervaded its Reports, and the sentiments which have animated its proceedings, must make it manifest that the Society has distinctly professed to look up to the favour of the Most High, and to ascribe its success wholly to His blessing. This, we conceive, is the frame of mind in which the Christian is habitually prepared to enter upon any business, whether religious or secular."

expectation of the approaching contest. One characteristic of the Public Meetings of the Bible Society was wanting on this occasion — and on this alone—the presence of some of its Episcopal Patrons; whose sanction of its proceedings was invariably hailed with satisfaction and marked respect. The Bishops of Winchester, Chester, and Lichfield, had, with the President's entire concurrence in their determination, deemed it advisable to keep aloof from the inevitable struggle. This circumstance supplied the friends of the Society with additional inducement to the extinction of the prevailing discord. In the absence of the President, occasioned by ill health, Lord Bexley filled the Chair; and on the motion for the adoption of the Committee's Report, amendments recognising the principle of a Trinitarian test were proposed by Mr. J. E. Gordon and the Rev. Mr. Foot. A stormy discussion ensued; and during some hours it became impossible to restrain the excited feelings of the contending parties. The powerful arguments of the ancient champion, and, on this occasion, chosen advocate of the Society, Dr. Dealtry, listened to awhile, were at length silenced by clamour. The grave rebukes and caustic sarcasms of the Rev. Rowland Hill, whose venerable age and popular eloquence it was hoped would command respect, obtained only a temporary hearing. On the other hand, the partisans of

the more rigorous of the two proposed amendments solicited the attention of the Meeting, by putting forward the well-known Mr. Howell, the remarkable preacher of Long-Acre Chapel. But the Rev. Gentleman having remained for some time in a supplicating attitude, resting on one knee, folding his hands over his breast, relinquished his ineffectual attempt to propitiate the tumultuous audience. The opposition being persisted in, and Lord Bexley finding that the day had nearly passed away in fruitless confusion, rose, and announced to the Meeting that the contest would be at once brought to a crisis by an appeal to the final judgment of the Members. The Rev. Andrew Brandram, Mr. Owen's able successor in the Secretariat, then advanced to the front of the platform, and—momentary silence having been secured—proposed, with a loud voice, the question, Whether the ancient law and practice of the Society should continue. It was determined, on a show of hands, in the affirmative, by an apparent majority of *six* to *one**. And from that moment the controversy ceased in the bosom of the Society; though unfortunately not without partial secession from its ranks, which led to the formation of the Trinitarian Bible Society, on the principle of the test repudiated by the old Institution.

* The declarations of the Auxiliary Societies on the Question, made up to April 14, 1832, were, *Pros*, 272, *Con's*, 18.

Lord Teignmouth awaited anxiously the issue of the Meeting; though, from the first, he had regarded the *Socinian* with far less apprehension than the *Apocryphal* controversy, and never anticipated any serious detriment to the Society resulting from it. And on its being announced to him, he rose from the sofa on which he lay indisposed, and, stretching forth his arms, expressed with fervour his thanksgivings to Him whose Providence had, during this, as on former trials, watched over the safety of the Society.

Lord Teignmouth's second son returned to India this year, having previously married his cousin, Miss Charlotte Mary Cornish, daughter of a brother of Lady Teignmouth.

"TO THE HON. F. J. SHORE.

"MY DEAR FREDERICK— "Brighton, June 10, 1831.

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"My dear little grandchildren are a source of comfort and amusement to me;—and Anderson and Caroline form a picture of happiness; and Charlotte tells me your mother is well. A delightful breeze, which tempers the sun's rays, invites me to enjoy it out of doors.

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"You are now on your voyage to Bengal;—and

for what?—to acquire that which will enable you to pass the remainder of your days comfortably in your native country. Oh, forget not that you are also on your voyage to *eternity!* and neglect not the preparations which God requires for a successful termination of your voyage. Christ must be your Pilot; Holiness your provisions; and on the grace of God alone you must depend for favourable gales. Never let the world so occupy your thoughts, as to put God and your Saviour out of your recollections, or to make you neglect your duty to Him. I see the world in a very different light now from what I once saw it; and all men who have not forgotten their Religion, when they come to my time of life, will say the same. Is the reflection just? Remember, then, the admonition which it conveys. Do not suppose, what too many are apt to think, that Religion sours the mind;—far, very far from it! When duly cultivated, it improves our tastes, and presents enjoyments which the world cannot give. It will make the miserable happy; stifle all murmurs and discontents; fix our consolations on a firm basis; expand and elevate our hopes by a firm faith in a merciful Saviour, as the Rock of our salvation. But man cannot of himself attain to this happy state of mind; and he must daily and devoutly pray to God, through our Blessed Saviour and Mediator, for the grace of the Holy

Spirit, to enlighten, purify, and sanctify his heart.—'Lord, increase my faith!' must be his daily prayer.

"*June* 24.—Why I have so long delayed the continuance of my Letter, since my return to town on the 15th, I cannot say. I had to assist in entertaining a dinner-party of nineteen, and on the 17th another of fourteen; and I am happy to say, that your mother presided at both, without inconvenience or any ill effects. Lord Hill is to give a *déjeuné* to His Majesty, on the 5th; and your Mother, D.V., is determined to go, supposing the day favourable: and I also mean to have the honour of making a bow to His Majesty, who is expected to honour the company with his presence, at half-past three.

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"Your affectionate Father."

On the 8th of October following, Lord Teignmouth completed his 80th year; and commemorated this æra of his life by committing to the Press two sets of Stanzas, which he had prepared for the purpose. The subject of the one is, "Gospel Truth, or The Religion of the Bible;" that of the other, "God is Love." These "Octogenarian Rhymes," as he called them, must be regarded solely, as they were intended by their author, as a simple

metrical exposition of that faith which supplied him with comfort, hope, peace, and joy, both in life and in death. (See Appendix II.) And it was destined to a severe trial; for within a short time Lord Teignmouth suffered a severe domestic affliction, in the death of his excellent son-in-law, Sir T. Noel Hill. The event took place at the Cavalry Dépôt, Maidstone, of which military establishment he was Commandant. On receiving intelligence of his sudden illness, Lord Teignmouth, accompanied by Dr. Hair, Surgeon-General to the Army, and Col. Clement Hill, brother of Sir Noel, proceeded to Maidstone, and watched the rapid termination of his beloved relation's illness. In the discharge of the painful duties devolving upon him, his calmness and serenity were conspicuous to all around him. From his apartment—a subaltern's quarters at the Barracks—he wrote several Letters to Lady Teignmouth, detailing the melancholy circumstances which now surrounded him, and administering the consolation which his own habitual access to its only real sources could abundantly supply.

"TO LADY TEIGNMOUTH.

"Thursday, Jan. 12, 1832.

"You are right, My dear wife!—there is nothing left for us, but to bow in submission to the dispensations of our God; and to trust in Him, as a Father

of mercies in JESUS CHRIST, with fervent and devout supplication for His supporting grace. I have just read the Thirty-fourth Psalm, as most appropriate and applicable to our present afflicted state.

"The poor, dear, desolate mourner is much the same. I think I shall remain here till after the funeral, on Monday next: and at present, GOD has supported me; and will, I trust, strengthen me for the performance of the duties now required of me:—and what is that at present, but 'to visit the fatherless and widow in their affliction,' and to comfort them? My room has every comfort; and I am as well attended here, by a soldier, as I can be. I want no bodily comforts. Divine grace is all that I need.

"This has been a trying scene to me. I hope and pray that it may tend to my spiritual edification.—Anderson appears to be in excellent health. He knows the path of duty; and follows it with a cheerfulness and serenity which shews that he understands his work. In talking with Anna, he watches and takes advantage of any thing that may occur for administering consolation. Clement is all love and attention.

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"It is a curious circumstance, that the woman hired to watch the corpse is of Shropshire, and of course acquainted with the Hill Family.—Anna has not seen it to-day.—What a contrast between the

Nursery and the room of desolation !—spirits and animation in one—a cold, lifeless victim of mortality in the other!

"I have only to add my love to Charles, with a prayer to God for His blessing on you; and that

"I am, My dear Wife,

"Your ever affectionate Husband."

Lord Teignmouth on the evening of the last solemnity, which the severity of the weather prevented him from attending, returned to London, taking charge of the six children of his widowed daughter. Previous to his departure, he visited, accompanied only by the writer of these pages, the funeral chamber, the apartment in which Sir Noel Hill had transacted his official business, and where his remains now lay in mournful military state. It was hung with black cloth, and lighted by candles. On the coffin was placed the uniform of the deceased, decorated with several Orders, the reward of his distinguished services in the Peninsula and at Waterloo. Lord Teignmouth stood at the head of it, in silence, for some time; and then, whilst the tears rolled down his venerable cheeks, lifted up his hands, exclaiming, "How little did he promise us this"!*

* Non hæc promissa parenti.

In a Letter to his old friend Mr. Redfearn, Lord Teignmouth thus expresses the hope which animated the sorrowing relatives of his deceased son-in-law: and it was on leaving Maidstone that he communicated his desire, which was happily realised, that his surviving son-in-law might administer spiritual consolation to himself in his dying hours:—

"My son-in-law, Robert Anderson, who unites in the highest degree true piety, sound judgment, natural affection, and Christian charity, came to Maidstone, to administer such consolations as her (alluding to his widowed daughter) melancholy situation required; and I have to thank God that his efforts were in a great degree blessed to her! It is also a source of consolation to her that her dear departed husband died in the faith and love of his Saviour, and in the habitual practice of Gospel duties. He was a Christian without guile or ostentation, and in the habit of praying with his family morning and evening. I trust that he is now happy!"

"TO THE HON. F. J. SHORE.

"MY DEAR FREDERICK— "Maidenhead, April 16, 1832.

"Your mother, Charlotte, and myself, are very comfortably lodged in Fletcher's house; and have the happiness to find Ellen perfectly recovered from the long indisposition which she suffered from the

care, anxiety, and labour attending the indisposition of her little babe, and the grief which followed the loss of it.

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"The house in which we are is delightfully situated, close to Maidenhead Bridge, and was once an inn. The Thames is not fifty yards from the room in which I write: the country round is beautiful; and the passengers over the bridge, and barges on the river, make the residence full of amusement and interest. I could be well contented to make it a permanent residence, if I had only comfort to consider, and no particular duties to perform. You know that we are about six miles from Windsor. One of the Irish Papers, from which there is an extract in the 'Observer' of this month, mentions the regret of the Archbishop of Dublin in having published his remarks on the Sabbath, and it is expressed in very strong terms. He was led to this recantation by observing the desecration of the Sabbath in Dublin. To me it was always evident that the opinions too incautiously published on this awful subject would be received in a very different manner from that intended, and that the careless and indifferent, instead of making every day a Sabbath, would make the Sabbaths like every week-day: and I am very sure that those who obey the commandments

of God, in keeping the Sabbath holy, peculiarly so, would be more disposed to remember Him, and their duties to Him, during the week-days.

"It is a happy circumstance to people on board ship, that they can apply to the imagination to relieve the tedious sameness of the life. You and Mary seem, however, to have occupied your time pleasantly and profitably, with music, reading, and drawing. I remember a man, who being reproached with inveterate silence during a voyage, answered, 'What signifies talking on board ship?' There is on record a still more inveterate instance of taciturnity in a son of Bishop Hoadley, the reputed author of the 'Tales of the Genii.' He is said to have spoken but once during the voyage from England to Bombay. When a sailor approaching the Cape of Good Hope called out, from the mast-head, 'Land!' Hoadley immediately exclaimed—'Hang the fellow! I saw it half-an-hour ago!" I have had the honour of an invitation from His Majesty to dine with him on the 4th of May. I owe the invitation to my having been Governor-General. The Court of Directors are invited.

"We all unite in sincerest love to you and your dear Mary; and with my prayer for God's blessing on you all,

"I am, my dear Frederick,

"Your affectionate Father."

"TO THE SAME.

"MY DEAR FREDERICK— "Oct. 29, 1832.

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"Alas! if the world thought of me as I think of myself, I should appear in a different light. No, My dear Frederick, I feel that I am a wretched sinner; and when I ask myself, where is my penitence, my faith, my obedience, my holiness, and my love, I should despair, if I had not a gracious SAVIOUR to trust to, who will never cast out those that come to Him. May GOD bless you and your dear Mary, and yours; and increase your faith, obedience, and holiness!

"As to Politics—I have done with them. I can neither mend nor mar. I will only say, that I think the world madder than ever. Look at the spirit of impiety, and open contempt of all the principles of subordination, exhibited in this country. Look at Holland and Belgium, at the unsettled state of the French Administration, at Greece, and in Poland, and everywhere!—I see, but hope not clearly, a brooding storm over this country. Look at Ireland. 'Reform! Reform!' is the outcry; but those who use it most violently forget where it ought to begin."

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Lord Teignmouth, though his constitution had been much shaken by a severe illness at the close of

1832, was able, though still feeble, to preside at his Anniversary Dinner, after the next Annual Meeting of the Bible Society.

Hampstead recruited his debilitated strength. And from Gangmoor Lodge, his favourite residence on the Terrace, commanding an extensive view of the surrounding country, and of the Hill on which he had passed his happiest school-boy days, he addressed to his son in India the last of his Letters which have been preserved.

"TO THE HON. F. J. SHORE.

"MY DEAR FREDERICK— "Hampstead, July 9, 1833.

"You and your dear Mary have had your share of domestic afflictions*; but it was a great satisfaction to us, to see, from your Letters, that you had borne them with Christian resignation. Afflictions are really what a merciful GOD means them to be—*blessings*—when we receive them in a spirit of humble Christian resignation. GOD does not require from us a stoïcal apathy; He does not forbid us to grieve for the loss of children or friends; for our Blessed SAVIOUR himself wept at the grave of Lazarus. All that He requires, is, that we should remember Him in our sorrowing; and be ready to

* The allusion is to the recent loss of their only son.

say with David, 'It is good for me to be afflicted:' 'Before I was troubled, I went wrong:' and, 'Thy holy will, O Lord, be done!' Our dear Anna has also had a new cause of lamentation, in the death of her eldest boy, Henry—an amiable and lovely boy: but God has been merciful to her; and has not only supported her with the consolation of His grace, but gave her the worldly comforts of affection and sympathizing friends, particularly Miss Grattan, whose attention to her was that of a sister. The dear boy is now, I trust, happy with his father. He has been removed from a world of care, anxiety, and sorrow. All her other children are well; and will, I hope, prove blessings to her. Anderson and Caroline went to Tunbridge Wells, to give her all the consolation of his advice, and their sympathizing affections."

"*July* 11.—I was really so tired with writing yesterday, that I could hardly hold my pen. My present situation recalls the many happy days which we passed here. What a difference has the interval of years made! You, Anna, Caroline, and Ellen, married, and, I am happy to say, in a way that must gratify a father who is anxious for the welfare of his children. I have now ten grand-children still living; and I can conscientiously say, what many parents cannot, that I have every reason to bless God for my children . . . . . I am, as I

told you, without disease; but in reviewing the progress of my indisposition, I feel that I cannot expect to be long an inhabitant of this world. May God, in His grace, enable me to prepare for another and a better! . . . . . .

"*July* 12.—It was with no small pleasure that I saw the gratification of your wishes, in your elevation to a situation of more responsibility, without the incessant fatigue attending that which you have quitted. I believe I have more than once mentioned to you advice which I received from an old friend in India, as the best recommendation to preferment: 'Make yourself useful.' Whether I did or not, you have practised the admonition, and are reaping the benefit of it. Go on, My dear Frederick; and whether you succeed or not, you will have the satisfaction of an approving conscience, leaving every thing to the will of a good and gracious God.

"The air of Hampstead has proved beneficial to me; and I can say with truth that I am stronger than when I came here. God will dispose of me as he thinks fit; but I cannot entertain the expectation that my continuance in this world can be long protracted. Oh! let me not waste in idle, unprofitable occupation the precious moments left me to work out my salvation with fear and trembling. My daily prayers are offered up for the temporal and spiritual welfare of my children.

They and theirs are the objects of my dearest affections. What more can I say?—Oh! may a gracious God incline their hearts to serve, honour, obey, and love Him; and, above all, enlighten them by His Holy Spirit; that they may trust in the atoning sacrifice of our Saviour Jesus Christ, for the redemption of their sins, and for their acceptance with God!

"Your ever affectionate Father."

CHAPTER XXVI.

LAST ILLNESS AND DEATH—TRIBUTES TO HIS MEMORY.

The improvement in Lord Teignmouth's health was but transient. His malady recurred with renewed force, and his life seemed drawing speedily to a close. Aware of his danger, he gave directions for the disposal of part of his personal property, and for his funeral: and he repeatedly requested that his father's burial-place might be ascertained, apparently from the wish that his remains might be consigned to the same grave. On the writer of this Memoir repairing to him, after hearing of his illness, Lord Teignmouth repeated to him, with energy and devotion, several passages of the Holy Scriptures descriptive of our Saviour. He dwelt with compunction on the recollection of the little good he had done, and of the inefficacy of his religious studies in producing corresponding fruits; and expressed the anxious desire that he might devote the remnant of his days more exclusively to God's service.

It was when slowly recovering from this illness that he received intelligence of the death of Mr. Wilberforce. He seemed much affected by it, and became silent and thoughtful; and in dictating to the family his apology for not attending the funeral, observed that he himself had been at the point of death. On hearing of the public honours with which the nation proposed to celebrate his friend's obsequies, he was unusually agitated, paced his room repeatedly, and, calling for a pen, committed to paper explicit injunctions, suggested by his aversion to funeral pomp, that his remains should be borne to the grave as privately and unostentatiously as possible;—and that Mr. Brandram, the Secretary of the Bible Society, should be apprised of his wishes; for he evidently conceived the apprehension lest the Members of that Institution should testify, by some public demonstration, their respect to his memory on the occasion: and such was his anxiety on the subject, that he thrice, at different times, recorded—and once requested a friend who entered the room when he was thus engaged, to witness his declaration.

Lord Teignmouth during his residence at Hampstead enjoyed the society and conversation of Dr. Jennings, whose ministry he attended in London, and from whose hands he received the Communion immediately after his illness. At the end of September he returned to his house in London, and

remained in it till his death in the February following. His health and strength had been much renovated: but on Christmas-day he experienced the relapse, from the effects of which neither his physical nor intellectual powers recovered.

The regularity of his habits was now no less remarkable than the activity of his mind. Though yielding for some years past, in some degree, to the growing infirmities of age, his hours had been still distributed with the strictest method, and, as far as possible, adapted to those of his family. As long as he had been able to partake of their dinner, it had been his practice to read aloud to them in the evening; selecting usually modern publications; and sometimes Shakspeare, in which he delighted, excepting few of the plays, and omitting only, as he proceeded, the objectionable passages. When, during his latter years, his health required an earlier dinner-hour, he took his coffee with his family immediately after their dinner, and conversed with much animation for some time; when he retired for devotion, lest sleep should interrupt it, if postponed.

In the interval between his two illnesses in the last weeks of this year, his time was thus uniformly allotted:—Breakfast: from half-past seven to past nine, prayer: he then dressed: read the Scriptures from half-past ten to half-past eleven; and, at Hampstead, made extracts from them in a distinct and

beautiful hand-writing. He drove in his carriage from twelve to one: dined, and conversed till two: read the newspaper and light books: took exercise in his room, and drove for half-an-hour. From seven to eight, devotion. At eight, supper: he then read religious books, and listened to conversation; and shortly before ten, he retired to bed.

A list of the books which he perused in the five months' interval alluded to affords evidence of his remaining intellectual vigour. On religious subjects, besides the Bible, his daily study—"Christian Experience;" "Christian Retirement;" "Anderson's Exposition of the Romans;" "Clarke's Scripture Promises;" "Sermon on St. Luke;" "Bogatzki's Golden Treasury;" and "Baxter's Saints' Rest." In the short period he allowed to miscellaneous reading, he perused "Moore's Life of Byron," a work which, he frequently observed, was calculated to do good, as supplying an antidote to the poison contained in the Poet's writings, by shewing the misery involved in his principles; "Hall's Fragments of Voyages;" "Tour in the Tyrol;" "Gaspar Hauser;" "Pinati;" a great part of "Don Quixote;" "Cairne's Lives of the Missionaries," twice over; "Tytler's Life of Raleigh;" "Scott's Tales of my Grandfather;" and "Pearson's Life of Swartz," with deep interest. The two last occupied his attention till within a short time of his death. The "Life of Swartz"

was the last uninspired composition on which his eye rested: and in his own glowing but faithful delineation of the venerable Missionary's character, transcribed by the Biographer, he unconsciously beheld the portraiture of those living traits of matured excellence which commanded the love and reverence of all who now approached him.

Increasing deafness diminished Lord Teignmouth's enjoyment of the society and conversation of those friends whose attention was constant during his declining days: amongst whom must be particularly mentioned—Dr. Ireland, Dean of Westminster; Lord Bexley; Lord Hill; Colonel Clement Hill; the Rev. Brian Burgess, Curate of Marylebone, who administered the Sacrament to him several times; and his medical attendant, Mr. Pennington, whose kindness was as unceasing, as his medical skill was conducive to the prolongation of his life, and the mitigation of the depressing symptoms of his complaint. The members of Lord Teignmouth's family around him were now few; and he separated himself in a great measure from his beloved partner, from apprehension of the effect of her raising her voice in addressing him in her weak health;—an anticipation of her approaching bereavement, which she evidently much felt. The attention he received, during his illness, from his servants, and especially from his old and faithful butler, Noah Nichols—

the mention of whose name is suggested by a grateful recollection of his long-continued services—was devoted and unremitting.

In conversation, especially after his dinner and in the evening, he was clear and animated; recurring much to the active periods of his life, and relating anecdotes which seemed to have remained long dormant in his recollection. It was a subject of his continual regret that he had not made Memoranda of his more important Indian transactions. His stores of classical knowledge were still availing; and quotations from Latin, and even from Greek authors, evinced the tenacity of his memory: he once repeated part of a Chorus of Sophocles, which he had learnt at school. He now dwelt much on his own writings, which he had formerly rarely mentioned, and had shewed to few persons not members of his family. But his favourite and frequent theme was the mercy of God, in preparing him, by a protracted illness, for another world, and in debarring him by deafness from the enticing diversion of conversation; whilst he expressed sorrow on account of his ingratitude and inability to feel it duly, and lamented his proneness to think too much of his bodily ailments—a temptation against which he particularly prayed.

Lord Teignmouth's last official act as President of the Bible Society was to receive the newly-

appointed Secretary of the Bible Society, the Rev. George Browne; and he consented at the same time, at the request of Mr. Brandram, to the publication of his 'Treatise on Providence.' When, about a year before this time, Lord Teignmouth first placed this little work in the hands of the writer of these pages, he observed that any one who should see his writings would be disposed to infer how religious the author must have been; and added, that they proved only that he had endeavoured to be religious. The distribution of this Treatise, and of his 'Octogenarian Rhymes,' among his friends and co-adjutors in the Bible Society, accompanied by a little Memorial of his Hand-writing, occupied much of his thoughts. Nor did he forget the poor; and he personally allotted his alms, usually given at this season of the year, to the most deserving; directing inquiries, if necessary, into each case.

He now urged very earnestly on his family the duty of intercessory supplications; recommending the use of the 'Prayer for the Church Militant,' in private devotion; and especially exhorting them to beseech the Almighty that He would counteract the torrent of infidelity, immorality, and profaneness which Satan was pouring on the land. His admiration of the writings of the Rev. Henry Blunt excited in his mind the desire of forming acquaintance with that excellent Minister of the Gospel,

who has kindly supplied the following Memorandum of his interviews with Lord Teignmouth :—

"Some of the first things that Lord Teignmouth said to me, were, as near as I can recollect, of this nature :—'I am anxious to know whether you think I am right. I depend upon nothing in myself. I know I am a poor, helpless sinner; and I trust entirely to my gracious Saviour. I depend only on what he has done for me. My whole life has been a life of mercies: I am surrounded by mercies. Few have spent so happy a life as mine has been; but I am not half grateful enough for it. I feel an increasing dulness and coldness in my prayers. I can't pray as I could wish. But the Lord will not visit this upon me: Do you think he will? God is not a hard task-master: He has always been most merciful to me, and I ought to trust Him now.—What wonderful preservations I have received from Him, particularly in India!' The last time I saw Lord Teignmouth, almost as soon as I had sat down, he said, 'Mr. Blunt, I will tell you what I was just thinking of. It describes my state at present, for I do not think I have much longer to remain here. But this is what I am doing: I am 'looking for that blessed hope, and the glorious appearing of the Great God and our Saviour Jesus Christ; who gave Himself for us, that He might

redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.' He quoted these verses with remarkable accuracy and feeling, as if they had long been written upon his heart; and then added something to this effect:— 'I have no hope but in Christ Jesus, in His sacrifice, in His blood, in His righteousness. What could all the world do for me *now*, so great a sinner as I am, and so helpless? What could save me but my gracious Redeemer?' He then inquired of me respecting a little Copy of Verses which he had before given me; saying, 'They have no poetry; but they contain my views of Religion; and on this account might be valuable to my family, and perhaps useful to others.' "

FROM THE REV. HENRY BLUNT TO THE AUTHOR, ACCOMPANYING THE ABOVE MEMORANDUM.

"MY DEAR LORD—

"This is indeed a most meagre sketch, and quite unworthy to be sent to you: but the difficulty is, on these occasions, to record no more than was really said; and I feel afraid even of the little I have written, lest I should have involuntarily altered, even in the slightest degree, the purport of what were to me the last words of your revered father. However I may have erred as to the expressions,

I am quite sure that I have retained the exact *tendency* of what was spoken: the impression left upon my own mind was most delightful. Such a total absence of harshness, uncharitableness, and querulousness, and such overflowing feelings of gratitude and abiding presence of peace, are, I should imagine, seldom witnessed at that advanced age, even in the most-devoted servants of our Lord. The promise, Job, ch. v. 26, 'Thou shalt come to thy grave in a full age, like as a shock of corn cometh in, in his season,' was entirely verified: it was indeed a 'full age,' full of years, full of blessings, full of grace, full of all those holy anticipations which the Lord Jesus Christ above can vouchsafe to his servants, and which, we may not doubt, are now abundantly realized in the presence of our Lord and of His glory.

"Pray accept my best thanks for my friend Anderson's most excellent and improving Discourse; and believe me to be,

"My dear Lord,

"Your Lordship's faithful Servant,

"HENRY BLUNT."

During the last three weeks of his life, Lord Teignmouth enjoyed the affectionate care and spiritual assistance of his beloved son-in-law, the Rev.

Robert Anderson; whom he had formerly selected, as it has been already intimated, as the Minister whom he wished to attend him in his dying hours. He breathed his last on the 14th of February, the anniversary of his marriage. His end was "perfect peace." The only embarrassing circumstance of a private nature which had temporarily molested him had been happily arranged; and he beheld, with hallowed and untroubled joy, the glorious Institution, whose light during thirty years had gladdened his heart and illumined his path, emerge from the clouds which had awhile obscured its progress—

——— Repair its golden flood,
And cheer the nations with redoubled ray.

Lord Teignmouth predicted, as if conscious of the exact amount of his remaining strength, the day of his decease, about a week previous to its occurrence, and gave particular directions respecting his funeral. Apprehensions of death, which had occasionally proved a trial to his faith, had entirely ceased, as its approach became obvious. Nor did increasing debility induce remissness in the discharge of any of his duties to himself or to his survivors. His affection towards the members of his family and his kindred, present or absent, was overflowing; whilst he unceasingly addressed to all, including his servants, the language of a devout, rejoicing, and grateful heart.

"His end," in the language of Mr. Anderson, (Feb. 14,) "was evidently approaching this night. He was full of sweetness, and full of thankfulness, to God and to all around him. At seven in the morning he took what might be termed a hearty breakfast. Charles afterwards placed him comfortably in his bed; and in that very position he fell asleep in Jesus, at half-past nine. We commended his soul to his Redeemer, with some of the family, at nine; and I repeated the Commendatory Prayer immediately afterwards, by his bed-side. In twenty minutes afterwards he ceased to breathe, and his soul entered into its rest."

An extract from a Sermon preached by Mr. Anderson, on the occasion of Lord Teignmouth's death, well supplies a faithful sequel to the preceding Narrative:—

"I will speak, in the first place, of the HOLY FERVOUR AND IMPORTUNITY with which he offered up his PRAYERS at the Throne of Grace. For many years of his life, he was engaged three hours every day in the exercise of private prayer. And it was his custom to retire for his evening devotions at five o'clock in the afternoon, in order that he might perform these holy exercises, before a sense of weariness or fatigue should oppress his bodily powers, and thus impede the aspirations of his soul towards the gates of Heaven. From these secret communings with God he always came forth into his family, like the Jewish

Lawgiver of old*, with brightness in his face, as well as with the Law of God in his heart; and shewing, by that HEAVENLY-MINDEDNESS which marked his whole conversation, how earnest had been his prayer, that the same *mind might be in him which was also in* CHRIST JESUS.

"And this leads me to speak, in the next place, of that LIVELY FAITH IN THE LORD JESUS CHRIST which formed the ground-work of his obedience, and which he laboured to cherish, by such earnest, persevering prayer. It was on the second day after my arrival at his house, that, in the course of a long conversation which I enjoyed with him, at the close of his morning devotions, he expressed some apprehensions as to the reality of his faith, because he was unable to perform his devotions with that entire collectedness of mind, and that sustained attention, which it had been his privilege formerly to enjoy. I immediately observed to him, that the feeble state of his bodily frame was obviously unequal to that intense exertion, both of mind and body, which his devotional exercises demanded. And then, with the view of enabling him to judge for himself, whether the distraction of which he complained arose from weakness of faith, or only from languor and debility of body, I entreated him to consider what was the view which he habitually entertained of his own natural condition, of the divine holiness, and of the grand mystery of Redeeming Love. In reply to these questions, he spoke, with an energy and an earnestness which I shall never forget, of his deep and abiding conviction of the utter misery of our fallen state, and of the strength of indwelling sin in his own heart. He then described his ardent

* See Exodus xxxiv. 29—35.

longings after higher degrees of that holiness, which is only another name for true happiness. And he said, in conclusion, with solemn emphasis: 'It is my continual prayer, that I may always be looking to Him, who, of God, is made unto me wisdom, and righteousness, and sanctification, and redemption; and that, delivered from the guilt of sin by His atoning blood, clothed with the robe of His righteousness, and partaking of the blessed and sanctifying influences of the Holy Spirit, I may be permitted to join hereafter with angels, and archangels, and all the company of Heaven, in lauding and magnifying God's holy Name, evermore praising him, and saying, Holy, holy, holy, Lord God of Hosts, heaven and earth are full of Thy glory: glory be to Thee, O Lord Most High.'

"He said to me, a few days afterwards, 'I loathe and detest every species and every degree of sin, as the transgression of the Divine Law, and as an offence committed against the Majesty and holiness of God. I trust that I do indeed repent of all my transgressions. But I do not trust *in* my repentance. No! I look only to the blood of Jesus for pardon and for peace.'

"And on the Sunday before his death, he said to his beloved partner and his children, 'I feel that I am resting upon the RIGHT FOUNDATION; and I can now leave you all rejoicing.'

"Behold the FOUNDATION, Brethren, the sure, the tried, the precious foundation, on which, with the divine assistance, he was continually building up the superstructure of a pure and holy life, until he became 'an holy temple, acceptable unto God, through Jesus Christ our Lord*.'

* Collect for Saint Simon and Saint Jude.

He was continually *looking to Jesus*, as *the author and finisher of our faith**: and hence it was that he was adorned with all the graces of the Christian character; *above all things, putting on charity*, that *bond of perfectness*†, which taught him to *look not on his own things* only, *but on the things of others also.*

"This grace of charity manifested itself in his daily and hourly intercourse with his family; in his considerate regard for the comfort and the welfare of his servants; in his tender compassion for the temporal and spiritual wants of the poor; and in the love which he bore to his country, and to the world at large. And it was in the highest and purest exercise of this heavenly grace, that, in the year 1804, he consented to accept the office of the First President of the British and Foreign Bible Society. Esteeming the word of God as *better unto himself than thousands of gold and silver*‡, he desired, not only that every cottage in England should be provided with a copy of the Scriptures§, but that *their sound should go into all the earth, and their words unto the ends of the world*‖. And during the thirty years in which he presided over this Institution, he had no greater joy than to hear of the increasing circulation of the Scriptures in every quarter of the globe. Throughout the whole of this period, he never ceased to offer up his earnest intercessions in behalf of the Society, beseeching God to bless his word to the edification of

* Heb. xii. 2. † Col. iii. 14. ‡ Psalm cxix. 72.

§ The well-known wish of our Revered Sovereign, George the Third, whose name yet lives in the hearts of Englishmen, coupled with the endearing title of *The father of his people.*

‖ Rom. x. 18. and Psalm xix. 4.

those to whom it had been already given, and to prosper the work of the Society in carrying the glad tidings of Salvation to those who were as yet unacquainted with the *joyful sound**. Upon the occasion of the Apocryphal and Socinian controversies, he prayed that it would please God to give him *the spirit of power, and of love, and of a sound mind*†, that so he might be enabled to speak and to act with the *wisdom which is from above*‡. And when, after each of those controversies, he was permitted to behold the Society still pursuing its *labour of love*§, and *rejoicing as a giant to run his course*‖, he ascribed all the praise to Him to whom all praise is due, and who has promised that *the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea*ζ.

"The prayers which he was thus offering up continually for the success of the Bible Society plainly testified how he had learned to *look not on his own things, but also on the things of others.* And it was in the same blessed spirit of charity that he was accustomed to regard intercessory prayer in general as an important part of his daily devotions. Until within a few days of his death, the Offices of the Church of England were continually in his hand; and it was one of his last injunctions to his son (who will, I trust, be long spared to us, to tread in his father's steps!), that he would make a constant use of the admirable Prayer in the Communion Office, '*for the whole state of Christ's Church militant here in earth.*'—'I do not know any form of words,' he said, 'in which I can better express the feelings of my heart for my country

* Psalm lxxxix. 15. † 2 Tim. i. 7. ‡ James i. 17.
§ 1 Thess. i. 3. & Heb. iv. 10. ‖ Psalm xix. 5. ζ Hab. ii. 14.

and for the Church at large. I use it both in my morning and my evening prayers; and I always add another prayer *for my Country*, beseeching God to raise up His mighty power, in order that He may check the flood of immorality, ungodliness, and blasphemy, which threatens to deluge the land.'

"You will readily believe, Brethren, that a love such as I have endeavoured to describe, was accompanied by all the other graces of the Christian character. I have already said, that *nothing was done by him through strife or vain-glory*, but that *in lowliness of mind he esteemed others better than himself:* and I might sum up all, by saying, with our Apostle, that he was BLAMELESS AND HARMLESS, as becomes *the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom they shine as lights in the world, holding forth the word of life**. As he advanced in years, he became more and more remarkable for the simplicity of his faith, the singleness of his heart, the meekness and gentleness of his spirit, and the devotedness of his obedience to the Divine Will; and all this was combined with a stedfast and cheerful reliance on the watchful and gracious providence of God†. In the bosom of his family, he often dwelt with delight on the manner in which he had been *holden up* by God's good providence *ever since he was born*‡; and he called on them to bear witness with

* Phil. ii. 15, 16.

† It was only a few weeks before his death that he allowed the Rev. A. Brandram to carry through the Press some "Thoughts on the Providence of God," which had been committed to writing in the year 1810, and which he had repeatedly been solicited to publish.

‡ Psalm lxxi. 5. Prayer-Book Translation.

him, how, *even to his old age*, and *even to hoar hairs**, he had experienced the same tender and never-failing care. He felt, indeed, that he himself had too often been unmindful of his God; and he confessed, with shame and sorrow, that he had wandered from his paths like a lost sheep; but he acknowledged, with devout thankfulness, that his Heavenly Father had never been unmindful of him; that *he had not dealt with him after his sins, nor rewarded him according to his iniquities*†; yea, that he had heard the sighing of a contrite heart, and that he had encouraged and enabled him to return into the paths of holiness and peace. Upon reviewing his past life, he invariably ascribed it to the Lord's mercies that he had been graciously spared to such an advanced age, to *declare his faithfulness and his salvation*‡. And it may be said, without any exaggeration, that for many years a sense of the Divine Goodness was never for a moment absent from his thoughts. He knew, also, from his own joyful experience, that *all things* do indeed *work together for good to them that love God*§; and it was under the sweet persuasion of this blessed and consolatory truth that he repeatedly said to his old and faithful servants‖, as they were rendering him any little offices for his comfort or refreshment, 'It is my duty to be as thankful for my SUFFERINGS, as for all my OTHER MERCIES.'

"Indeed, upon every occasion, and under every trial, so

* Isaiah xlvi. 4.

† Psalm ciii. 10.—one of his favourite Psalms.

‡ Psalm xl. 10. § Rom. viii. 28.

‖ The three servants who were watching by his bedside, when he breathed his last, had been, severally, thirty-four, thirty-one, and twenty-eight years in his service.

perfect was the composure and serenity of his mind, and so entire his submission to the Divine Will, that, had this been considered independently of the other parts of his character, the conjecture might possibly have arisen, that it was to be attributed either wholly or chiefly to a constitutional coldness and insensibility. But you have heard, that to his lowliness of mind, and his spirit of thankfulness, under every dispensation, he added a warmth of heavenly love, which led him, under all circumstances, and in every possible way, *to look not on his own things, but also on the things of others.* And my observation enables me to add, that the affection towards others which always glowed within his bosom, and which had been cherished, directed, and purified by Divine Grace, seemed to gather fresh force as his bodily strength decayed. During the last week of his illness, he spoke in terms of the warmest affection of his only absent child, the son who is now resident in India: to his other children he gave, at intervals, his parting blessing: his beloved partner was more than ever the object of his tender regard: and he often addressed to his attached and sorrowing attendants a few words of Christian kindness and Christian admonition, which will, I trust, be always treasured up in their remembrance.

"It was the observation of one who had lived for some years in his immediate neighbourhood, that 'Lord Teignmouth always reminded him of one of the ancient Patriarchs:' and, assuredly, Brethren, when I recall all that I have been privileged to witness, since the first hour of my acquaintance with this beloved and venerated Nobleman, I feel that I am only endeavouring to describe the impression produced on my mind, when I say, that he lived a Patriarch's life, and that he died a Patriarch's death.

Like Abraham, he *commanded his children and his household after him*, that they should *keep the way of the Lord**. And, like Jacob, he was able to say, *The God which fed me all my life long, unto this day, the Angel which redeemed me from all evil*, BLESS† MY CHILDREN; because, like Jacob, he could say also, *I have waited for* THY SALVATION, *O Lord!*‡

"Yes, Beloved, he had been continually waiting for GOD'S SALVATION, and therefore it was that he enjoyed the *blessedness* of those who *wait for* HIM§—*blessedness* in daily and hourly communion with Him, and *blessedness* in the joyful expectation of that *Rest* which *remaineth for the people of God*||. Looking stedfastly to Jesus, as the *Captain of his salvation*ζ, and turning always to that *stronghold* which is provided for all the *prisoners of hope*θ, he at length entered the valley of the shadow of death, *having for an helmet* THE HOPE OF SALVATIONλ: and we are sure, therefore, that *through the blood of the everlasting Covenant*μ an ENTRANCE has now been *ministered unto him abundantly into the everlasting kingdom of our* LORD *and* SAVIOUR *Jesus Christ*."ξ

* Gen. xviii. 19. † Gen. xlviii. 15, 16. ‡ Gen. xlix. 18.
§ Is. xxx. 18. || Heb. iv. 9. ζ Heb. ii. 10.
θ Zech. ix. 12. λ 1 Thess. v. 8. μ Heb. xiii. 20.
ξ 2 Pet. i. 11.

Lord Teignmouth's mortal remains were deposited in a vault, purchased for the purpose, in the Parish Church of St. Marylebone. His funeral, in compliance with his strict injunctions, was attended only by his immediate relatives and connections.

His beloved widow did not long mourn his loss. Her spirit, though calm, resigned, and joyful, in entire dependence on her SAVIOUR's merits, seemed still wanting the object of her affectionate solicitude. In five months from the time of his decease, her severe and protracted bodily sufferings, borne with perfect patience and the sweetest serenity, were exchanged for an untroubled re-union with the partner of her earthly joys and sorrows, in a better and happier state.

In less than a year from the same period, the remains of their youngest daughter, Mrs. E. C. Fletcher, were laid beside those of her parents.

And to the same resting-place, by an afflictive dispensation of Divine Providence, which has excited sorrow and sympathy far beyond the immediate circle of those bound to him by the ties of consanguinity and of friendship, and the Members of the Congregation of which he had been during many

years the faithful and endeared Pastor, have been just consigned those of the beloved Relative* who, in faltering though animated accents, had proclaimed over the mouldering dust, with which his own was destined soon to mingle, "the sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ."

Two Monuments were erected in Marylebone Church: the one to the memory of Lord and Lady Teignmouth, and their children who died before them; and the other to the memory of Mrs. Fletcher.

The Inscription on the former was in conformity to Lord Teignmouth's directions, prompted by his aversion to encomiastic epitaphs. He had repeatedly requested that it should simply designate him as "First President of the Bible Society"; accompanying this injunction, on one occasion, with the permission that it might be added, that he had held the office of "Governor-General of India."

* The Rev. Robert Anderson died in March of this year, 1843.

SACRED TO THE MEMORY

OF

JOHN LORD TEIGNMOUTH,

PRESIDENT OF THE BRITISH AND FOREIGN BIBLE SOCIETY

FROM ITS FORMATION TO HIS DEATH, A PERIOD OF THIRTY YEARS,

AND FORMERLY GOVERNOR-GENERAL OF INDIA,

WHO DIED, AGED 82 YEARS, ON THE 14TH OF FEBRUARY 1834.

AND OF

HIS BELOVED AND AFFECTIONATE WIFE,

CHARLOTTE LADY TEIGNMOUTH,

WHO DIED, AGED 73 YEARS, ON THE 13TH OF JULY OF THE SAME YEAR.

THEIR MORTAL REMAINS ARE DEPOSITED IN A PRIVATE VAULT

BENEATH THIS CHURCH.

"THEY WERE LOVELY AND PLEASANT IN THEIR LIVES, AND IN THEIR DEATH THEY WERE NOT DIVIDED." 2 Sam. i. 23.

SACRED ALSO TO THE MEMORY

OF THEIR CHILDREN WHO DEPARTED THIS LIFE BEFORE THEM,

CAROLINE, ISABELLA, AND EMILY,

WHO DIED IN THEIR INFANCY, IN 1793,

AND WHOSE REMAINS ARE BURIED UNDER THE CHURCH OF

OTTERY ST. MARY, IN THE COUNTY OF DEVON.

AND OF

CAPTAIN THE HON. HENRY DUNDAS SHORE,

FORMERLY

LIEUTENANT OF HIS MAJESTY'S FOURTH REGIMENT OF DRAGOON GUARDS,

WHO DIED IN THE SOUTH OF FRANCE,

WHITHER HE HAD REPAIRED FOR THE RESTORATION OF HIS HEALTH,

SHATTERED BY AN EASTERN CLIMATE,

ON THE 29TH OF APRIL 1826, AGED 26 YEARS.

A MONUMENT TO HIS MEMORY IS ERECTED OVER HIS GRAVE IN THE

PROTESTANT CEMETERY OF LOURMARIN, IN THE

DEPARTMENT OF VAUCLUSE.

"THEM ALSO WHICH SLEEP IN JESUS WILL GOD BRING WITH HIM." 1 Thess. iv. 14.

The Members of the British and Foreign Bible Society, though precluded by their late revered President's prohibition from personally testifying their respect to his memory by following his remains to the grave, recorded their deep sense of the estimation in which they had regarded his private and public character.

"Feb. 24, 1834.

"At a Special Meeting of the Committee of the British and Foreign Bible Society, on occasion of the Decease of its President, the Right Hon. Lord Teignmouth — the Right Hon. Charles Grant, M.P. in the Chair — the following Tribute* of grateful Respect to his Lordship's Memory was unanimously adopted:—

"In announcing to the Society at large the loss of its Venerable and Beloved President, the Committee feel that they discharge a duty more painful than any they have hitherto been called upon to perform. Yet in this moment of sorrow they cannot forbear to offer a tribute of gratitude to Divine Providence, which, from the beginning, placed Lord Teignmouth at the head of the Society, and has enabled him to preside over it for a period of thirty years. His Lordship's rank and station in the

* The above comprehensive and eloquent Memorial was from the pen of Lord Teignmouth's able and indefatigable Co-adjutor and successor in the Chair of the Bible Society, Lord Bexley; on whose zeal, piety, and Christian spirit in the conduct of its proceedings, the late President had relied, when incapacitated, by illness and the infirmities of advancing years, from personally superintending them; and to whose ability and perseverance in carrying on its great work, when himself removed from his post, he looked forward with confiding hope.

world were of no small importance to the Institution, especially during the weakness of its infancy: but these were always of small account, when compared with the qualities of his mind and heart. He united in himself qualifications and talents—rare, if separately taken, while it might have been deemed vain to hope for their union in a single individual. To a dignified courtesy of manners, becoming the high stations which he had filled, he added, in an eminent degree, the simplicity of Christian benevolence, great sagacity and decision in forming his own judgment, the utmost candour and facility in giving full weight to the reasonings and opinions of others, and the most patient attention in tracing the bearings, and weighing the difficulties, of every question.

"For many years after the formation of the Society, he paid unremitting attention to the details of its proceedings. The earlier Annual Reports were wholly written by himself; and the extensive Correspondence, both Foreign and Domestic, carried on for several years under his immediate direction, derived the greatest advantage from the purity of his taste, and the perspicuity and elegance of his style. The admirable manner in which he presided at the Annual Meetings of the Society—the piety and grace that breathed in the Addresses delivered by him on those occasions—the delight which he visibly felt in meeting the Body of Subscribers and Friends, drawn together from so many parts of the world, as well as of the United Kingdom, and differing in so many particulars, but united in the one purpose of doing homage to the God of the Bible by sending forth the Sacred Volume to all who might be accessible to their exertions — these are points too fresh in the recollection of numbers to require enlargement.

"It must not be supposed, that, when declining years prevented his frequent presence in the Committee, he was inattentive to the operations of the Society. He still continued to exercise a superintendence over its affairs, by means of the unrestricted intercourse with him, which he afforded to the Officers of the Society: and it has been no small consolation, to learn, from those who enjoyed this intercourse, that his affectionate prayers were continually offered up on behalf of the Institution. Of this fact, his written communications, moreover, scarcely ever failed to give them pleasing assurances. His patient attention and accurate judgment never forsook him. In many a case of difficulty and diversity of opinion, he was enabled to point out, by his directing counsels, the course to be pursued; while the acknowledged candour and impartiality of his mind gave at all times a weight to his decisions, which few thought themselves at liberty to dispute.

"To the Oriental operations of the Society, his extensive knowledge of the Languages, and his intimate acquaintance with the manners and sentiments of the Eastern Nations, were of the highest importance. These studies he had long pursued with eminent success in India, in conjunction with his friend the late Sir William Jones; to whose memory he has left a lasting and valuable monument, and with whom he may, in fact, be regarded as the founder of the first Literary Associations in India.

"But while Literature, in its various departments, was indeed the recreation of Lord Teignmouth's leisure, it was in Sacred Literature especially that he found his chief delight: for all his talents were subordinate to that 'charity' which 'thinketh no evil' and 'rejoiceth in the truth,' and to that piety which has its 'conversation in

heaven.' Accordingly, his companions were chosen from among the most eminent Christians of his day; and the friend of Porteus, of Barrington, of Gambier, of Granville Sharpe, of Hannah More, of Henry Thornton, of Charles Grant, and Wilberforce, has now followed them to their Rest. To the suggestion of the first of these eminent characters the Society was indebted for the acquisition of his Lordship's valuable services; the venerable Bishop having pointed him out to the late Rev. John Owen, with a kind of Providential and prophetic discernment, as 'one of the Subscribers who would make an excellent President.'

"In how great a degree of veneration the name of Lord Teignmouth was held abroad, the extensive travels of the Agents of the Bible Society will bear ample testimony. His introduction and recommendation never failed to ensure a kind and ready attention, from many of the most distinguished characters of every country which they visited; and removed many of the difficulties necessarily attending (especially in their first outset) the Foreign Operations of the Society.

"Such was the Noble President whose loss we deplore; such the bright example he has bequeathed to the Society—an example to which its future Conductors will often recur with delight and advantage: for on all occasions, but more especially in moments of difficulty, doubt, and apprehension (which must be expected sometimes to occur), the recollection of the manner in which, under similar circumstances, Lord Teignmouth felt, counselled, and acted, combined with an endeavour to catch his spirit and tread in his steps, will prove a solace, and will tend, under the Divine Blessing, to ensure a continuance of the Society's real prosperity.

"It only remains, that your Committee briefly advert to the secret springs of such exalted excellence. While few men have been more highly favoured by Divine Providence, as instruments of most extensive good to the human race, few have been more remarkable for the deepest humility and self-abasement. Many have been the assurances offered by his Lordship to the Officers of the Society, in their more recent interviews with him, that he was fully sensible of his own utter unworthiness in the sight of God, and that his entire and sole hope of acceptance rested on the merits of the atoning Saviour. To these statements he invariably added, that his ability to believe in that atonement, as well as to do any good work, originated in the "preventing" and "furthering" grace of God the Holy Spirit. Animated and influenced by these principles, he lived: and feeling their firm support, he was enabled, as the outward man decayed, to speak with cheerful confidence of the solemn day which should remove him from time into eternity. To him, Death was disarmed of his sting; and it may be truly said of him, that he has fallen asleep in Jesus.

"Charles Grant, V.P. *Chairman.*

"Cholmondely, V.P.
Bexley, V.P.
C. Winton, V.P.
Lichfield & Coventry, V.P.
J. B. Chester, V.P.
Morpeth, V.P.
Robert H. Inglis, V.P.
Thomas D. Acland, V.P.
W. Dealtry.
John P. Plumptre.
T. Fowell Buxton.
Robert Grant.

Treasurer,
John Thornton.

Secretaries:
A. Brandram.
George Browne."

The Parisian Bible Society bore corresponding testimony to Lord Teignmouth's zealous interest, both in the general circulation of the Scriptures, and in the progress of their own Institution. To the Document recording the sentiments expressed by the Members are affixed the Signatures of some of the most eminent Individuals of the French Nation.

TRIBUTE OF THE COMMITTEE OF THE PARISIAN BIBLE SOCIETY TO THE MEMORY OF LORD TEIGNMOUTH.

"SOCIÉTÉ BIBLIQUE PROTESTANTE DE PARIS.

"Messieurs—

"Informés de la perte que votre Société vient de faire de son illustre Président, Lord Teignmouth, nous vous offrons en cette occasion les sentimens d'une vive et fraternelle condoléance. La mort de ce pieux Serviteur de Jésus Christ, si devoué à avancer le règne de notre divin Maître, excite nos justes regrets. Nous garderons, comme tous les amis de l'Évangile, le souvenir des éminens services qu'il a rendus à l'œuvre Biblique, autant par l'activité et la ferveur de son zèle que par l'autorité de son nom et l'influence de son exemple. Nous aimons à vous rappeler en particulier l'intérêt qu'il prenait aux travaux et aux succès de la Société Biblique Protestante de Paris et de ses Auxiliaires; l'accueil plein d'une bienveillance expansive et Chrétienne qu'il fit toujours à ceux des Membres de notre Comité qui s'approchèrent de sa personne; et c'est pour nous un devoir, autant qu'un besoin, de rappeler ici l'expression de la gratitude et du respect que nous lui

avons voués. Sa mémoire nous sera toujours chère; son exemple continuera d'exciter notre religieuse émulation: son départ nous laisse attristés: mais 'nous savons, que pendant que nous habitons dans ce corps, nous sommes loin du Seigneur,' et que 'nous avons lieu (comme St. Paul) d'aimer mieux quitter ce corps pour être avec le Seigneur.'

"Tel était aussi le désir de Lord Teignmouth. Il a terminé son tems d'éxil, et est entré dans ce royaume céleste où il avait placé son trésor et son cœur: 'Heureux dès à présent ceux qui meurent au Seigneur! Ils se reposent de leurs travaux, et leurs œuvres les suivent.'

"Nous souhaitons que les consolations de l'Évangile soutiennent dans sa douleur la famille honorable à l'affection de laquelle Lord Teignmouth vient d'être enlevé; et nous vous prions, Messieurs, de vouloir bien communiquer, particulièrement à celui de ses fils que nous avons eu l'avantage de posséder à l'une de nos Séances Mensuelles, les sentimens que nos fait éprouver la mort de votre vénérable Président.

"Daigne le Seigneur diriger lui-même votre choix dans la nomination du successeur que vous lui donnerez. Puissent vos suffrages élever à la Présidence de la Société Biblique Britannique et Étrangère un homme doué d'un zèle ardent, charitable, et pur; et que la bénédiction d'en haut continue de se répandre abondamment sur vos pieux efforts pour la Propagation de la Parole de Vie!

"Nous ne pouvons vous adresser aujourd'hui ces vœux de votre affection sans nous retracer le généreux appui que vous vous êtes plus à nous accorder durant un grand nombre d'années, et sans vous témoigner que le souvenir ne s'en est point affaibli parmi nous. Nous avons été affligés de voir nos relations avec vous perdre quelque

chose de leur fréquence et de leur intimité. Nous serions réjouis de les voir devenir plus étroites, et nous en nourrissons toujours l'espérance.

"Veuillez, Messieurs, recevoir l'assurance de la considération distinguée et du sincère dévouement avec lequel nous sommes,

"Vos très-humble Serviteurs
et Frères en Jésus Christ—

"(Au nom du Comité) M. DE JAUCOURT,
Président de la Société.

"*Vice-Présidents :*
C^te. DE BOISSY D'ANGLAS.
J. S. GOEPP.
GUIZOT.
J. MONOD, Père.
LE BARON PELLET DE LA LOZÈRE.
C^te. REINHARD.

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EICHHOFF.
J. E. FELINE.
A. L. MONTANDON.
BARON OBERKAMPFF.
J. H. SCHNITZLER.
F. BARTHOLDI."

Similar tributes to Lord Teignmouth's private worth and philanthropic exertions might be gathered from the Records of other Societies, Pulpit Addresses, Periodical Publications, and Private Correspondence; abundantly testifying that his retirement, under the pressure of age and infirmities, from the discharge of public duties had neither contracted the sphere of his influence, nor diminished the recollection of his virtues or of his services; and that he had realised, even in his own day, in a degree attained by few, the fulfilment of the inspired declaration, that "the memory of the Just is blessed."

APPENDIX I. Vol. II.

The opinions of two Members of the Bible Society, eminently cognisant of the Foreign Department of its operations, respecting the result of its Anti-apocryphal Resolutions — the Rev. Dr. Steinkopff and the Rev. Dr. Pinkerton—have been communicated to the Author.

The following is Dr. Steinkopff's conclusion on the subject:—

EFFECTS OF THE ANTI-APOCRYPHAL RESOLUTIONS.

" 1. In many instances, the friendly and more intimate connection previously subsisting between the British and Foreign Bible Society and its Continental Associates has been considerably weakened, and the correspondence carried on with them greatly diminished: in some cases it has entirely ceased.

" 2. In various parts of the Continent, strong prejudices still prevail against Bibles without the Apocrypha; and obstacles are thrown into the way of their circulation.

" 3. On the other side, it should also be fairly stated, that not a few Continental Bible Societies (though, as a body, adhering to the practice of circulating the Scriptures with the Apocryphal Books) have yet allowed individual Members of their Committee full liberty to sell, or

gratuitously to distribute, copies of the Bible without the Apocrypha, entrusted to them by the British and Foreign Bible Society under the express condition that any sum of money received from the sale should be transmitted to the Treasurer of the British and Foreign Bible Society.

"4. That thousands and tens of thousands of Bibles without the Apocrypha have thus been circulated by Agents and friends of the British and Foreign Bible Society, in the French, German, Dutch, Italian, Spanish, Portuguese, Hungarian, Bohemian, Wendish, Danish, Swedish, Finnish, and other Continental Languages.

"5. That Continental Bible Societies, when no longer assisted by money-grants from the Parent Institution in London, were thereby induced to call into more active operation their own resources, and to collect subscriptions and donations from their own countrymen.

"6. If, therefore, the entire circulation of the Bible should be taken into consideration, as effected on one hand by the Continental Bible Societies at their own expence, and on the other by the agency of the British and Foreign Bible Society, it appears to me as the result, that, upon the whole, a larger distribution of the Scriptures has taken place than in all probability would have been the case if the Apocryphal Question had never arisen.

"7. It must also in candour be admitted, that not only, among Roman Catholics, erroneous views were entertained repecting the Apocryphal Books, but that even among Continental Protestants belonging to the Theologian School an undue value was attached to them, and even a predilection shewn. On this account it appeared desirable that a strict line of distinction should be drawn

between the Canonical Scriptures and the Apocryphal writings, and the attention of the Christian public directed to the infinite difference there is between the volume of Divine Inspiration and mere human composition."

"THE REV. DR. PINKERTON TO THE REV. DR. STEINKOPFF.

"Ludwigshust in Mecklenburg, July 28, 1842.

"MY DEAR FRIEND—

"On my arrival here, I received yours of the 7th instant, together with a copy of your remarks, written at the request of Lord Teignmouth, on the effects produced on the Continent by the adoption of the Anti-apocryphal Resolutions and measures by our Society; and, after having carefully perused the statements you have made on this subject, I feel no hesitation in bearing my testimony to their correctness. The prejudices of the Clergy and people to Bibles without the Apocrypha are still very strong in every part of Germany, and it is with these I have to contend in every town and village where I endeavour to circulate our Bibles: our correspondence, also, is full of references to the same subject; it is a constant cause of complaint against our Bibles. On the other hand, a strong and extensive testimony has been borne by the labours of our Society against the improper use which has been made, since the Reformation, of those uninspired writings, and many individuals have attained to more correct views on this important subject. Again, the energies of Continental Bible Societies have been called forth, by our separation from them, to an extent

which, in all probability, would not have taken place had they remained in connection with us: and our Society, by entrusting the circulation of its Bibles and Testaments to individuals, has effected a greater distribution of the Scriptures than it could have produced on the former plan.

"We have abundant reason, therefore, to bless God and take courage; and to admire that wisdom which, in this instance, has made all things work together for good.

"With affectionate regards to dear Mrs. Steinkopff,

"I remain, My dear Friend,

"Very sincerely yours,

"R. PINKERTON."

APPENDIX II. Vol. II.

OCTOGENARIAN STANZAS.

GOSPEL TRUTH, or THE RELIGION OF THE BIBLE.

Where'er I turn my wondering eyes,
To earth, air, sea, or skies above,
"Behold in all," Creation cries,
"God's boundless wisdom, power, and love!"

Beyond all mortal sight conceal'd,
Impervious light surrounds His Throne;
But in His glorious works reveal'd,
To man his Godhead is made known.

And heavenly hosts, with loud accord,
In Allelujahs' joyful strains,
Adoring shout, "Lo! God the Lord
Omnipotent for ever reigns!"

Omniscient Being, to whose eyes
Past, present, future, stand display'd,
And, e'er he bade Creation rise,
Beheld the works His Word hath made,

To him all hearts are known; He hears
Each word that from the lips proceeds;
Notes all our wishes, hopes, and fears,
Our wayward thoughts, and sinful deeds:

Whate'er the inward man defiles,
Lust, envy, malice, pride, or hate,
Hypocrisy's deep lurking guiles,
Before Him lie in naked state.

Blind, thoughtless, scornful sinner, hear,
Nor, desperate, dare thy GOD defy;
Mark, trembling, His all-hearing ear:
Remember His all-seeing eye!

Where from His vengeance wouldst thou run,
Whose Presence heaven and earth doth fill?
Hope not His outstretch'd arm to shun,
Or scape the recompence of ill!

Nor less He marks the mourner's sighs,
When sinfelt sorrow wrings his breast,
And penitent to heaven he cries,
"LORD, give my burden'd conscience rest!"

Thus saith the LORD, "In holiest place,
"High in eternity, I dwell;
"Yet with my Presence deign to grace
"The humble, contrite sinner's cell,

"To cheer his heart, his hopes revive—
"For in such spirits I delight,
"To bid the lowly suppliant live,
"Whose tears are precious in my sight."

Justice and mercy, truth and love,
With holiness, in Him combine.
Haste, Sinner, haste, His love to prove,
And bow before His mercy's shrine!

Lo! God in Christ reveal'd appears,
The sinner's refuge, hope, and stay,
To soothe his sorrows, dry his tears,
And turn the mourner's night to day!

And, hark! th' angelic hosts resound,
"Glory to God, and peace on earth,
"Good-will to men!" Let joy abound—
The song proclaims the Saviour's birth.

He came, a ruin'd world to save,
Condemn'd to death in Adam's fall,
To stamp His triumph o'er the grave,
And man to life immortal call.

O mystery of Redeeming Love,
Beyond the stretch of thought to scan!
The Lord, who reigns in heaven above,
The Godhead's self, is seen in man!

As son of man, pure, sinless, meek,
Prepared to suffer and endure,
"I come," He cried, "the lost to seek,
"All human miseries to cure;

"To preach glad tidings to the poor;
"To heal the sinner's broken heart;
"The bruis'd to liberty restore,
"And to the blind their sight impart."

The deaf, the blind, the dumb, the lame,
Rejoicing hear, see, speak, and leap;
E'en demons at His word are tame;
And at His voice the tempests sleep.

All Nature bows to His command;
The dead, entomb'd, His mandate hears:
"Lazarus, come forth!"—behold him stand
Alive, and hail his wondering peers!

And did not Israel's sons rejoice
To hail their nation's fond 'Desire,'
Foretold by many a prophet's voice,
The theme of many a holy lyre?

Ah no! the self-devoted race
Insulted, scorn'd him, and belied;
Deaf to the call of Heavenly Grace,
Reckless, their SAVIOUR crucified!

In Him, his judge no guilt could see;
His innocence in vain pronounced:—
"His blood on us and children be!"
Thus their own doom they, mad, denounced.

The "Lord of Life," lo, JESUS dies!
Nail'd to the cross his limbs we view;
For sins of men a sacrifice,
He pays their debt to justice due.

Still Mercy, midst the pangs of death,
Pours for His murderers a prayer;
"Erring they sin," with his last breath
He cries: "Forgive them, Father! spare!"

Three days within the tomb he lies,
Then bursts his barriers—lives again;
And His Disciples see him rise
To heaven, for ever there to reign.

There, on his Mediatorial throne,
He pleads their cause, assists their prayers.
On earth he loved them as his own;
In heaven for them a place prepares.

And not for them alone—for all
Who meek receive the engrafted word,
And, listening to his gracious call,
Hail him their Saviour and their Lord.

Once dead in trespasses and sin,
Renew'd by Sovereign Grace they live,
And feel a joy and peace within
That grace alone, through faith, can give.

As pilgrims on the earth they roam,
Proving their faith by deeds of love;
And seek another, better home,
Not made with hands, in heaven above.

His spirit cheers them on their way,
Strengthens their faith, their fears controuls;
And, warm'd by Hope's celestial ray,
To Jesus they commit their souls.

All human merit they disown,
On His atonement sole rely;
And plead His righteousness alone,
Their passport to eternity.

To perfect holiness they aim,
In fear of God; and pray the Lord
To make them spotless without blame,
And sanctify them by His Word.

And when the last dread hour shall come,
When, crown'd in glorious Majesty,
JESUS of all shall sign the doom,
To endless bliss or misery,

"Ye servants of my FATHER, blest,"
The Righteous Judge will then proclaim.
"Enter, for you prepared, the Rest,
Who loved and trusted in my Name."

Dreadful the sinner's doom!—"Depart,
"Ye cursed, to dwell in ceaseless fire,
"Where the worm deathless stings the heart,
"In torments never to expire.

"My laws you broke—my name reviled—
"My love refused—my truth denied;
"But, faithless, sensual, and defiled,
"And harden'd in your sins, you died."

JESUS, my Saviour, Priest, and King,
Oh let thy grace my soul inspire,
That I thy praise may ever sing,
My hope, my joy, my fond desire!

Oh may I glory in thy cross,
And, in the faith of holy Paul,
Count worldly things but dung and loss,
To know but thee, mine all in all!

Then shall my spirit, unconfined,
On wings of faith, and hope, and love,
Leaving all earthly joys behind,
Aspire to reach the bliss above.

Thus blest through grace, e'er may I live;
Thy peace, O God, shall then be mine;
That peace the world can never give;
The glory, Triune God, be thine!

October 8th, 1831.

GOD IS LOVE.

The First Epistle General of JOHN, Ch. IV. 8 & 16.

SUNDAY MEDITATION.

With doubts, and cares, and fear opprest,
Man's wayward thoughts desponding rove;
Where shall the troubled soul find rest?
Oh fly to God!—for God is Love.

When bow'd beneath afflictions—sent
Thy wanderings to reprove,—
Hail them as Heaven's kind mercies, meant
For thy soul's good;—for God is Love.

When sinfelt pangs thy soul annoy,
With tears and prayers God's mercy prove;
From Him seek pardon, peace, and joy;
Seek—you shall find—for God is Love.

In Jesus, hear His mercy speak;
Hear Him who reigns in heaven above!
From heaven He came, the Lost to seek;—
Jesus is God, and God is Love.

Trust, trust in Him;—for you He died;
By works of love thy faith approve:
So shall thy soul in peace abide,
And know, and feel, that God is Love.

Thus may I live!—thus let me die!
That, when the summons calls, "Remove,"
My soul, redeem'd, to heaven may fly,
To sing, with saints, our God is Love.

ERRATUM.

P. 553, line 8, *for* "evening" *read* "morning."

FAC-SIMILE OF LORD TEIGNMOUTH'S AUTOGRAPHS ON THE

BLANK LEAVES OF HIS FAMILY BIBLE.

Study the Holy scriptures, especially the New Testament: It has God for its Author; salvation for its end; and truth without any mixture of error for its matter . . . Locke.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for Instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works. II Timothy Ch. III v. 16. 17

LONDON:

RICHARD WATTS, CROWN COURT, TEMPLE BAR.

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